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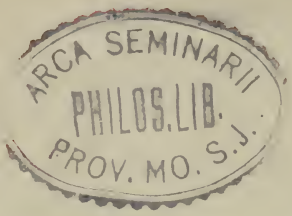

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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXXI

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1952

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INDEX TO VOLUME LXXXI

ARTICLES

Annual Convention of Christian Philosophers at Gallarate 231
Baghdad College 161
Beggar Bishop (Walter Fitzgerald, S.J.) 203
Berchmans College in Cebu 49
Blessing of Pius X on St. Aloysius Parish, Leonardtown, Md. 253
Catholic Schools in Colonial Maryland 123
Expansion at Regis College 155
Father Kavanagh's Miracle 157
Fordham's Institute of Contemporary Russian Studies 24
Inquiry Forum and Convert Guild of the Church of the Gesu, Milwaukee 3
"Jesuit College" at Kaskaskia 58
Lamitan Parish 237
Laymen's Retreat and the Liturgy 13
Marquette University Building Program, 1948-1952 373
Neighborhood Missions for the Churchless 43
New Community at Marquette High 64
New Green House at Woodstock 255
New Jesuit Review of Opinion 304
Newly Published Musical Compositions of St. Francis Borgia 263
New Russian Center in Fordham University 361
Operation: Routine 258
Overseas Orders 62
Pairs of Words in the Spiritual Exercises 29
Philippine Islands as a Base for the China Mission 367
Resurrection of the Society of Jesus 311
Silver Anniversary of the Millet Cross 135
Story of the Gregorian 37
Tentative Bibliography of American Anti-Jesuitiana 293
West Coast Russian Mission 107
Work in Hiroshima—The Fulfillment of a Dream 151

OBITUARY

Father John B. Furay 379
Father Robert Hayne Johnson 265
Father James H. Kearney 383
Father Joseph T. Keating 270
Father Francis J. Kelly 171

Father Peter Lutz 67
Father Lewis H. McCann 73
Father John Joseph O'Connor 175
Father Francis J. O'Hern 76
Brother Rocco Quattrocchi 179
Father Albert C. Riester 79
Mr. Bernard J. Swabey 274

CONTRIBUTORS

Acquistapace, Felix A., Obituary of Lewis H. McCann 73
Alexander, John J. G., Obituary of Francis J. Kelly 171
Busch, Francis X., Obituary of John B. Furay 379
Canavan, Frederick L., New Green House at Woodstock 255
Cantore, Enrico, Annual Convention of Christian Philosophers at Gallarate 231
Cassidy, John J., Obituary of Robert Hayne Johnson 265
Clements, Ernest B., Overseas Orders 62
Operation: Routine 258
Connell, Joseph P., Baghdad College 161
Curran, Francis X., Tentative Bibliography of American Anti-Jesuitiana 293
Dudon, Paul, Resurrection of the Society of Jesus 311
Ellard, Augustine, Laymen's Retreat and the Liturgy 13
Ellard, Gerald, Laymen's Retreat and the Liturgy 13
Ewing, J. Franklin, Fordham's Institute of Contemporary Russian Studies 24
Fischer, Edward J., Story of the Gregorian 37
Grace, William J., Inquiry Forum and Convert Guild of the Church of the Gesu, Milwaukee 3
Halley, Thomas A., Obituary of Albert C. Riester 79
Hamilton, Raphael N., Marquette University Building Program, 1948-1952 373
Karol, Joseph S., New Community at Marquette High 64
Kearney, James F., Philippine Islands as a Base for the China Mission 367
Kenny, Laurence J., "Jesuit College" at Kaskaskia 58
Kircher, Emil, Work in Hiroshima—The Fulfillment of a Dream 151
LaFarge, John, Blessing of Pius X on St. Aloysius Parish, Leonardtown, Md. 253
Ledesma, Antonio L., Berchmans College in Cebu 49
McCarthy, Raphael C., Expansion at Regis College 155
McCool, Gerald A., (tr.), Neighborhood Missions for the Churchless 43
(tr.), Resurrection of the Society of Jesus 311

McKeough, James A., Silver Anniversary of the Millet Cross 135
McLaughlin, John J., Obituary of James H. Kearney 383
McNaspy, Clement J., Newly Published Musical Compositions of St. Francis Borgia 263
McSorley, Richard T., Father Kavanagh's Miracle 157
Monahan, Leo P., Obituary of Brother Rocco Quattrocchi 179
Murray, J. Richard, Obituary of Mr. Bernard J. Swabey 274
Nevils, W. Coleman, Obituary of John Joseph O'Connor 175
O'Brien, Kevin J., Obituary of Joseph T. Keating 270
Puhl, Louis J., Pairs of Words in the Spiritual Exercises 29
Repetti, W. C., Catholic Schools in Colonial Maryland 123
Romano, José A., New Jesuit Review of Opinion 304
Ryder, John H., West Coast Russian Mission 107
Schoenberg, Wilfred P., Beggar Bishop 203
Stoffel, Joseph I., Lamitan Parish 237
Wheeler, Ferdinand C., Obituary of Peter Lutz 67
Wilcock, Frederick, New Russian Center in Fordham University 361

BOOK REVIEWS

Ayd, Joseph D., S.J., *Tomorrow's Memories* (Joseph A. Casey) 103
Azpiazu, Joaquin, S.J., Bresnahan, William, O.S.B. (tr.), *The Corporative State* (William T. Hogan) 101
Bonn, John L., S.J., *Gates of Dannemora* (John J. Canavan) 198
Bourke, Vernon J., *Ethics: A Textbook in Moral Philosophy* (John J. McLaughlin) 94
Bouscaren, T. Lincoln, S.J., and Ellis, Adam C., S.J., *Canon Law. A Text and Commentary* (Joseph F. Gallen) 92
Brown, Raphael, *The Life of Mary as Seen by the Mystics* (W. Norris Clarke) 88
Butler, Reuben, S.J., *The Words of the Mass* (John J. Nash) 85
Charmot, Francois, S.J., Sullivan, Kathryn, R.S.C.J. (tr.), *The Sacred Heart and Modern Life* (Dominic Maruca) 307
Connolly, Terence L., S.J. (tr.), *On the Love of God* (John J. Nash) 87
Cotter, Anthony C., S.J., *The Encyclical Humani Generis with a Commentary* (Gustave Weigel) 94
Crehan, Joseph, S.J., *Father Thurston* (Gerard F. X. Giblin) 404
Davitt, Thomas E., S.J., *The Nature of Law* (John J. McLaughlin) 93
de Jésus-Marie, Bruno, O.C.D., *Satan* (W. Norris Clarke) 193
de la Puente, Ven. Luis, S.J., Thill, John M. (tr.), *God's Friendship* (John J. Nash) 87
Donnelly, Francis P., S.J., *The Retreat Mass* (F. M. O'Connor) 86
Ellis, Adam C., S.J., and Bouscaren, T. Lincoln, S.J., *Canon Law. A Text and Commentary* (Joseph F. Gallen) 92

FICHTER, JOSEPH H., S.J., *Southern Parish: Volume I, Dynamics of a City Parish* (Joseph B. Schuyler) ---- 100

GABRIEL, FATHER, O.C.D., *Visions and Revelations in the Spiritual Life* (Francis X. Peirce) ---- 89

GERARD, JOHN, CARAMAN, PHILIP (tr.), *The Autobiography of a Hunted Priest* (William C. McCusker) ---- 195

GOOD, FREDERICK L., and KELLY, OTIS F., *Marriage, Morals and Medical Ethics* (Joseph F. Gallen) ---- 90

HOPKINS, VINCENT C., S.J., *Dred Scott's Case* (Albert J. Loomie) ---- 97

HUBER, RAPHAEL M., O.F.M. CONV. (ed.), *Our Bishops Speak* (Albert J. Loomie) ---- 197

KELLY, GERALD, S.J., *The Good Confessor* (Joseph S. Duhamel) ---- 90

KELLY, OTIS F., and GOOD, FREDERICK L., *Marriage, Morals and Medical Ethics* (Joseph F. Gallen) ---- 90

KJELGAARD, JIM, *The Explorations of Père Marquette* (Joseph D. Ayd) ---- 102

LAKE, GERARD, S.J., *Our Lord* (James T. Griffin) ---- 198

LE BUFFE, FRANCIS P., S.J. (ed.), *Searchlighting Ourselves: The Retreat Notes of Timothy Brosnahan, S.J.* (George Zorn) 199

LINDEN, JAMES V., S.J., *Come with Me to Mass* (Gerard J. Campbell) ---- 86

LITTLE, ARTHUR, S.J., *Christ Unconquered* (J. A. Slattery) ---- 190

LOMBARDI, RICCARDO, S.J., *Per Un Mondo Nuovo* (Bernard Welzel) ---- 395

LORD, DANIEL A., S.J., *Christ in Me. Prayer Book for Communion Mass* (William C. McCusker) ---- 402

MARTINDALE, C. C., S.J., *The Queen's Daughters. A Study of Women Saints* (E. A. Ryan) ---- 84

MOORE, THOMAS H., S.J., *The Morning Offering* (John J. Nash) ---- 187

MUELLER, JOSEPH, S.J., DENGLER, ATHANASIUS, O.S.B. (tr.), *The Fatherhood of St. Joseph* (Dominic Maruca) ---- 196

NASH, ROBERT, S.J., *The Seminarian at His Prie-Dieu* (J. Emile Pfister) ---- 192

NOLAN, WILLIAM A., S.J., *Communism Versus the Negro* (Joseph B. Schuyler) ---- 98

OWENS, SR. M. LILLIANA, S.L., *Carlos M. Pinto, S.J. Apostle of El Paso* (Albert J. Loomie) ---- 99

PALMER, PAUL F., S.J., *Mary in the Documents of the Church* (Gerard F. Giblin) ---- 307

PASTOR, LUDWIG VON, PEELER, E. F. (tr.), *History of the Popes from the Close of the Middle Ages. Volumes xxxv to xxxvii (1740-1769)* (Edward A. Ryan) ---- 188

SULLIVAN, MSGR. JOHN F., O'LEARY, JOHN C. (revis.), *The Externals of the Catholic Church* (John J. Nash) ---- 96

SWEENEY, FRANCIS, S.J., *Bernadine Realino, Renaissance Man* (J. Harding Fisher) ---- 83

Teresia de Spiritu Sancto, Sister, O.D.C., *Edith Stein* (John Manning Fraunces) 403
Trethowan, Dom Illtyd, *Christ in the Liturgy* (William C. McCusker) 194
Walsh, Edmund A., S.J., *Total Empire. The Roots and Progress of World Communism* (James M. Carmody) 99

GENERAL INDEX

Alaska 203ff
Basilan 237ff
Bock, Nikolai 361ff
Bohemia Manor 124ff
Borgia, St. Francis 37, 263
Brannigan, Fionan 118, 361ff
Brooks, Peter A. 373
Brzozowski, Father 352ff
Burgi, Dr. Richard T. 25
Burkhardt, Francis 367ff
Cahill, Richard A. 3
Calverton Manor 124ff
Cebu, Berchmans College 49ff
Chabanel Language School 367ff
Chaplain, in Korea 62ff, 258ff
Ciszek, Walter 107, 366
Clark, Francis X. 52ff
Compagnie: Neighborhood Missions for the Churchless 43ff
Convert Guild at Milwaukee 3ff
Copley, Thomas 124ff
Crétineau-Joly 319ff
Crimont, Most Reverend Raphael 204ff
Crouch, Mr. Ralph 124ff
Cullum, Leo A. 52, 368
Cusick, Peter F. 149
Czerniewicz, Stanislaus 320ff
Davis, Thurston N. 25
de Broglie, Charles 339
de Chantal, St. Jane Frances 122
de Clorivière, Picot 338ff
de Lamberville, Jean 142ff
Desautels, John 368ff
de Tournely, Eleonor 339
Devitt, Edward I. 125ff

Dominus ac Redemptor 311ff
Fathers of the Faith 336ff
Fenwick, George 123ff
Finnegan, Thomas A. 3ff
Fitzgerald, Most Reverend Walter 203ff
Fordham 24ff, 118ff, 361ff
Fort Frontenac 145ff
Fort Niagara 135ff
France and mission bands 42ff
Gagarin, Father 319ff
Gallarate 231ff
Georgetown 123ff
Gleeson, Most Reverend Francis 230
Gregorian, The Story of the 37ff
Gruber, Gabriel 327ff
Haggerty, J. E. 52
Hennessey, James J. 53ff
Hiroshima 23, 151ff
humility 236
Jamaica, B.W.I. 171ff
Japan 23, 151ff
Kareu, Father 346ff
Kaskaskia, Jesuit College at 58ff
Kavanagh, Michael 157ff
Klement, William 371
Korea, Chaplain in 62ff, 258ff
Latinoamerica 304ff
le Mercier, Rev. Father 136ff
Lenkiewicz, Father 329ff
Leonardtown 253ff
Liturgy and retreats 13ff
Los Angeles, Russian Mission 108ff
Lynch, Denis F. 51
Magevney, Eugene A. 58ff
Mandaluyung 368ff
Marquette High School, new community residence 64ff
Marquette University, site of Inquiry Forum 3ff, building program 373ff
Maryland, Catholic Schools in Colonial 123ff
Mass, during retreats 13ff
McEvoy, William H. 4
McGalloway, George E. 3ff
McGinley, Laurence J. 28, 361

McGloin, Richard 64ff, 374
Mediator Dei 13ff
Menti Nostrae 15, 42
Millet, Pierre 135ff
Milwaukee, Inquiry Forum and Convert Guild in 3ff, Marquette High School residence 64ff University building program 373ff
missionaries and music 23
mission bands in France 42ff
Monita Secreta 295ff
Morgan, Edward J. 4
Morganza 157ff
Mullaney, Eugene P. 4ff
music and missionaries 23
Myers, Maurice 108, 361ff
Newman, John Cardinal 236
Newtown Manor 124ff
O'Donnell, Edward J. 373ff
O'Hara, Albert 368ff
O'Kane, E. 361ff
Oneida 142ff
Onondaga 136ff
Ouroussoff, A. 361ff
Paccanari, Nicholas 339ff
peace 122
Persons, Robert 378
Pfister, Paul 368ff
Philippine Islands 49ff, 237ff, 367ff
Pignatelli, Bl. Joseph 343, 351ff
Pius X, Pope 253ff
Poulton, Ferdinand 124ff
Puetter, William 378
Rebull, Juan 239ff
Regis College 155ff
Restoration of the Society of Jesus 311ff
retreats, and liturgy 13ff, for laymen 13ff, for priests 42
Russian, Institute at Fordham 24ff, Mission on the West Coast 107ff, Center in Fordham 361ff
Ryder, John 365
St. Mary's City 123ff
schools, Catholic in Colonial Maryland 123ff
Society of the Heart of Jesus 338ff
Spiritual Exercises, and the liturgy 13ff, pairs of words in the 29ff, and *Menti Nostrae* 42
Starkey, Lawrence 126ff
Vila, Ramon 242ff
White, Andrew 123ff
Willmann, George J. 52ff
Woodstock, New Green House at 255ff
Zaleski, Father 319ff

THE WOODSTOCK LETTERS

VOL. LXXXI, No. 1 FEBRUARY, 1952

CONTENTS FOR FEBRUARY, 1952

INQUIRY FORUM AND CONVERT GUILD OF THE CHURCH OF THE GESU, MILWAUKEE 3
William J. Grace

LAYMEN'S RETREAT AND THE LITURGY 13
Gerald Ellard and Augustine Ellard

FORDHAM'S INSTITUTE OF CONTEMPORARY RUSSIAN STUDIES 24
J. Franklin Ewing

PAIRS OF WORDS IN THE *EXERCISES* 29
Louis J. Puhl

STORY OF THE GREGORIAN, 1551-1952 37
Edward J. Fischer

MISSION FOR THE CHURCHLESS 43
(Translated by Gerald A. McCool)

HISTORICAL NOTES
Berchmans College in Cebu 49
"Jesuit College" at Kaskaskia 58
Overseas Orders 62
New Community at Marquette High 64

OBITUARY
Father Peter Lutz 67
Father Lewis H. McCann 73
Father Francis J. O'Hern 76
Father Albert C. Riester 79

BOOKS OF INTEREST TO OURS 83

BOOK REVIEWS

Bernadine Realino, Renaissance Man; The Queen's Daughters. A Study of Women Saints; The Words of the Mass; Come With Me to Mass; The Retreat Mass; On the Love of God; God's Friendship; The Life of Mary as Seen by the Mystics; Visions and Revelations in the Spiritual Life; The Good Confessor; Marriage, Morals and Medical Ethics; Canon Law. A Text and Commentary; The Nature of Law; The Encyclical Humani Generis With A Commentary; Ethics: A Textbook in Moral Philosophy; The Externals of the Catholic Church; Dred Scott's Case; Total Empire. The Roots and Progress of World Communism; Communism Versus the Negro; Carlos M. Pinto, S.J. Apostle of El Paso; Southern Parish: Volume I, Dynamics of A City Parish; The Corporative State; The Explorations of Père Marquette; Tomorrow's Memories.

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THE INQUIRY FORUM AND CONVERT GUILD OF THE CHURCH OF THE GESU, MILWAUKEE

WILLIAM J. GRACE, S.J.

In late August of 1945 Father Richard A. Cahill, pastor of the Church of the Gesu, Milwaukee, appointed three of his assistants, Fathers Thomas A. Finnegan, George E. McGalloway, and the writer, to start an inquiry forum for group instruction of non-Catholics. Although we were totally without experience in this particular type of work and unfamiliar with literature on the subject of group instruction, we welcomed the assignment as a prospective relief from what had become the burdensome task of teaching the catechism to individual inquirers who were constantly applying at the rectory. There had been days when one of us had spent an hour with each of half a dozen persons who had started at different times or who could not conveniently come together at the same hour. We foresaw that the group system would prove to be a time-saver, and we needed the time for other ministerial duties. We surmised, too, that we should be able to receive more converts into the Church once we had an organized and well advertised course of instructions to offer.

In the intervening six years we have not been disappointed with regard to either of the two advantages which we foresaw. The group system is surely a time-saver; and certainly we have received a larger number of converts since the Inquiry Forum has been in operation. In 1941, 70 adult converts were received at Gesu Church; in 1950 there were 245. During the five year span preceding the inauguration of group instruction the average number of converts per year was 85; during the first five years of the Inquiry Forum the average was 210 per year.

We opened the first class on October 1, 1945, and on December 23 closed a twelve-weeks course with a harvest of eleven souls. It was indeed but a modest beginning, with three of us engaged in the work. But the harvest has grown meanwhile. Six years later, on December 16, 1951, we had received a total of 868 inquirers into the Church. We have been confirmed

in our conviction of the value and the need of group instruction.

For several years past Father Edward J. Morgan, an assistant pastor, and Father William H. McEvoy, teacher of religion at Marquette University, have been on the staff in place of Fathers Finnegan and McGalloway, and Father Eugene P. Mullaney, assistant pastor, has been in charge of the follow-up work among our graduates. Later in this article we will explain the important contribution of Father Mullaney.

Results and Activities

An experienced convert-worker had predicted that two-thirds of those in attendance would be Catholics. This proved to be true only in the first series of instructions. After that the proportion of non-Catholics increased, so that for several years past it has been slightly above fifty per cent. In each series Catholics register in greater numbers than the others, but the others always prove to be more persevering. In our early experience men outnumbered women among the converts; but over the six years the women have come into the ascendancy in the proportion of three to every two men. The records also show that more than half of the registered non-Catholics cease to attend after one or another meeting. On the other hand it is rather rare that one who has completed the course fails to join the Church. Invalid marriages which cannot be fixed up account for a fair proportion of the failures to carry through. In six years we have received persons from twenty-five different denominations, together with 139 previously unbaptized, these latter including several Jewish men and women. Ninety-two who had been baptized as Catholics in infancy were prepared for First Communion.

There have been interesting by-products too. For instance, 475 couples are known to have been prepared for a Catholic marriage instead of a mixed one; 153 spouses already united in mixed marriages have joined the Church; 50 marriages have been validated; and the nuptial blessing has been imparted to 80 couples who had already been validly married. Confirmations of adults in Gesu Church have increased notably since the Inquiry Forum was introduced. There were 66 such

confirmations in 1944 and 63 in 1945; in 1950 there were 207, and in 1951 the number was 219.

The Inquiry Forum is simple in concept and administration. It need not be a three-man affair, but it works out very well when it is. The catechism is sectioned into twenty-four lessons which are covered in twelve weeks, with one-hour meetings on Monday and Friday evenings. A twenty-fifth lesson is required, in the way of an hour-and-a-half tour of the Church building in groups, one tour being offered each month, in two sections if the crowd is large. The thirteenth week is used for group baptism and First Communion. Four such series fill out the year exactly, so that instructions are offered at all times. It was not until our second year that we realized that it would not be advisable to have an interruption during the summer months as we had planned. We found that we just could not tell people at the end of June that they might resume the course at the end of September. Some of them might have in mind to be married at the altar in August; and in any case an interruption of a quarter of a year is undesirable. Then there was the old problem from which we thought we had gotten away, namely of taking care of new inquirers who might come along during the intermission.

Each of the three Fathers takes his turn in giving two successive lessons. After that he does not again address the group for a period of two weeks. Therefore during one series he makes eight appearances on the rostrum. In each of the two subsequent series his subject matter is changed, so that in the course of nine months he has spoken on each and all of the topics in the program. Since all three Fathers are by this time prepared to present any of the subjects, substitition for one another is easily arranged when occasion so requires. Moreover, the three-man system assures variety for the auditors; and furthermore, one who wishes to attend through a second and a third successive series may do so without hearing the same speaker twice on the same subject.

Textbooks

As basic textbook we use *A Catechism for Inquirers*, by Father Joseph I. Malloy, C.S.P., following it page by page

throughout, and have found it very satisfactory. For supplementary study the inquirers get Bishop Noll's famous *Father Smith Instructs Jackson* and must pass the six tests accompanying this book. These tests, incidentally, provide one of the most valuable aids for the learner. The Bruce Publishing Company's *The Greatest Prayer, the Mass,* is the primer from which the Holy Sacrifice is studied while our catechumens assist at Mass each Sunday. Each candidate for reception into the Church is required to possess the materials mentioned and is encouraged to acquire in addition a copy of the New Testament and to read a chapter a day. Over and above this, carefully selected pamphlets on the topic of the evening are made available, two being set out on adjoining armchairs at each meeting. Father Bertrand L. Conway's well-known *Question Box,* both in the regular and in the new "miniature" edition, is a popular purchase. Father Stedman's *Sunday Missal* is introduced when the course has been two-thirds completed. The materials mentioned in this paragraph and the preceding one are sold outside the lecture room by ladies of the parish. At each meeting a helpful leaflet or pamphlet is given gratis.

It is a thought-provoking assignment to present in twenty-four one-hour talks a well organized and comprehensive exposition of the religion which we may well say took us twenty-four years to learn. So we devote about fifty minutes of each session to explanation, reserving some ten minutes for necessary announcements and review. Sessions open and close promptly on the hour. Questions which individual inquirers may wish to propose are answered in part by means of the pamphlets and the *Question Box,* and for the rest through readily accessible personal conference with any of the four priests who are regularly present before and after the meetings. We have found that it is a rare auditor who is willing to ask a question before a gathering of any size. Moreover, questioners are inclined to stray from the topic under discussion, and their queries often do not command audience interest. Our solution, of having the inquirer propose his questions to an adviser of his own choosing, works out well and moreover forestalls the possibility of heckling and of acrimonious and embarrassing public sessions.

On beginning the course each inquirer is presented with a printed "Syllabus." This is essentially an orderly set of assignments for study of the textbooks in preparation for each lesson. The inquirer receives likewise a copy of "A Prayer for Light," which he is asked to say frequently.

Since inquirers are admitted to the classes at any time they may come, those candidates who complete the instructions in the midst of a series are received into the Church privately if they so desire. Most, however, finish with the group. The climax is then reached with the group baptism.

Once a year, with a view to stimulating the convert-mindedness of our Catholic people, the pastor brings in a guest speaker who is a prominent convert-worker. This Father occupies the pulpit on Baptism Sunday at the eight o'clock and subsequent Masses. Thus at various times our congregations have listened to Father John Oesterreicher of New York, convert from Judaism; Fathers John T. McGinn and James M. Gillis, famous Paulist writers and preachers; Monsignor Francis M. Schneider, Rector of St. Francis Seminary, Milwaukee, and Reverend Dr. John A. O'Brien, of the University of Notre Dame.

The group profession of faith, recited in unison and followed by baptism, is made at three o'clock on a Sunday afternoon. Both profession and baptism take place at the Communion rail, where there is one priest for each three candidates. For preparing the several items needed by each baptizing priest the services of the sacristan, Brother John Szczesniak, have been indispensable. During the ceremonies, for the interest of the congregation, a Father in the pulpit reads the profession of faith simultaneously with the candidates and then briefly summarizes the various portions of the baptismal rite as they are performed. After the baptisms the Reverend Pastor speaks a few words of welcome, and the service is closed with Solemn Benediction. By four o'clock it is all over. This simple but very solemn climax draws a goodly congregation. Catholics and non-Catholics alike are uniformly and deeply impressed by the significant corporate character of the occasion.

Following Benediction a group picture is taken. Then those who have been received repair to the Lower Gesu Church for

investment in the Scapulars and the medal of the Immaculate Conception. They complete their orders for the group picture and reservations for the First Communion breakfast which is scheduled for the following Sunday. Finally, an opportunity is offered those who wish to go to confession at this time.

As we closed our first series in December, 1945, we wondered whether we would ever succeed in assembling another class. But invariably since then a new and inspiring group has appeared for the opening meeting of each succeeding series. Here are the means which we use to draw an audience. An invitation-folder, explaining briefly the object and method of the Inquiry Forum, and indicating the detailed program for the year, is printed in generous numbers and kept constantly available in the Church, rectory, and other suitable places. Bulletin-board signs are displayed in the Church vestibule. At the Sunday Masses the topics and speaker for the coming week are announced. A word is put out over the air during the broadcast of the High Mass. The local weekly diocesan newspaper, *The Catholic Herald Citizen,* is most cooperative in making announcements and printing photographs of graduating classes. The secular daily newspapers readily run a story when requested. No paid advertisements are used.

Mention has been made above of a fourth Father who is regularly present at the meetings. This is Father Eugene P. Mullaney, Director of the Convert Guild, an organization intended to keep contact with our "alumni" members. He has a most important function in looking after the welfare and interests of those who have already been received into the Church. By being present at the meetings of the Inquiry Forum he forms friendships with inquirers. He is as readily accessible as any of the other three Fathers to be chosen as adviser. He makes arrangements for the First Communion breakfast and is in charge of the brief program which follows. He administers a library of several hundred books selected carefully for the interest and help of Catholics—old, new, and prospective. Shortly before the end of each of the four yearly series he edits and mails to all our converts a four-page lithographed *Convert Bulletin.* On Thanksgiving Day he is celebrant at a Nuptial Mass at which several dozens of couples receive the nuptial blessing to which they have but

recently become entitled. In the afternoon of Pentecost Sunday he conducts a Holy Hour for conversions. Now and again he arranges for group visits by bus transportation to various churches in the city, explaining in each the architectural and other features. It will readily be seen that the contribution of the Director of the Convert Guild is invaluable, since it is obvious that much would be lost without a sustained follow-up system.

Lest the impression be given that our group instruction is but a machine for mass conversions and that it lacks the element of personal contact with individuals, we think it important to stress the fact that as soon as an inquirer has developed sufficient interest to desire to be classifled as a potential candidate he selects one of the four priests as his adviser. From this time on there are as many personal conferences as may be called for in the individual case. The writer arranges for a minimum of three such conferences with each of his advisees—one after the Creed has been covered in class, a second after the sacraments, and a third following the commandments. The adviser assumes full responsibility for checking on the fitness and preparedness of the candidate and for his ultimate acceptance or rejection.

The Church of the Gesu enjoys several notable advantages for our purpose. One such is its central geographical location in the city of Milwaukee, situated as it is just off the downtown district to its east, in the very center of the community from a north-south viewpoint, and about equidistant from the outlying suburbs. The best of automobile highways and pubic transportation facilities lead directly to our meeting place. Another distinct and very fortunate advantage is our position in the midst of the buildings of Marquette University. It has been our privilege to make use of the classrooms of the Law School, which stands at what is for our purpose the most desirable street corner in Milwaukee. This circumstance has proved to be most valuable. We have no need to invite our guests to enter Church or rectory or parochial school premises. We find that they get a certain satisfaction from "going down to Marquette for a course of lectures." Moreover, the school facilities, such as commodious classrooms, blackboards, and comfortable armchairs, provide an ideal set-

ting and atmosphere for instruction. We suggest that any of our Jesuit communities thinking of introducing an inquiry class consider the advantages of holding the meetings in college or university surroundings, if possible, rather than on parish property.

The thought is naturally suggested, too, that this particular type of apostolic activity might be carried on as well by cleric teachers in our educational institutions, if they have the time for it, as by those who are more definitely assigned to the ministry as parish priests. And why should not the student body in any of our Catholic colleges or universities be a fertile field for this apostolate of the classroom? Here in Milwaukee only occasionally does a student at Marquette University enroll in the Inquiry Forum although we direct attention to the opportunity. We believe that this is not because such a survey of the Catholic religion would be uninviting to many non-Catholic students. What deters them is the fact that with their studies they already carry a full burden of work. For this reason the idea of a non-credit course in the evening, under the direction of parish priests, does not present sufficient appeal. But it is our conviction that if such a course were offered for scholastic credit during ordinary school hours, and taught by members of the University faculty, the results might be surprisingly different. In this matter we are not indulging in mere theory. Father William H. McEvoy, one of the Inquiry Forum speakers and a member of the Religion department at Marquette University, a year or so ago persuaded his dean to allow him to offer our course for two hours of academic credit. In the very first semester there were forty registrants, and within a year the astonishing number of thirty-five of these joined the Church.

Advantages of Group Instruction

The merits of the group method of religious instruction have frequently been explained and extolled during the past few years, notably by our good and zealous friend, Father John A. O'Brien, Ph.D. While recognizing the fact that in any educational effort the tutorial system, with one expert teacher for each learner, is the ideal, we all admit that this

system is just not practicable. That is the reason why there are classes in our schools, from kindergarten to university. Yet here we are, getting practically nowhere in the conversion of America, because unlike Peter and Paul and the other Apostles, we adhere to our old-fashioned custom of confining ourselves to the instruction, one at a time, of those who take the initiative in coming to us. The cost in time is terrific, and if many individuals have the courage to come, the comparatively small results we achieve are accomplished at the cost of a fairly staggering burden on the part of the teacher.

After all, there are but some forty-three thousand Catholic priests here in the United States, and a notable percentage of these are engaged in full-time non-ministerial occupations. On the other hand it is estimated that there are between seventy and one hundred million churchless people who have never received our message. Now, although school teachers greatly outnumber our priests, it would never occur to anyone to advocate that general education be offered only to such as the teachers might be able to accommodate individually, one by one. Why, then, our own inconsistency in offering opportunity for instruction in religion? Can it be said with truth that the cases are not comparable? We do not think so. It is our experience that the message can be given as easily to a hundred persons together as to one individual. And more effectively, perhaps; for the teacher is definitely inclined to prepare more carefully when he is to address a group. Experience has also proved that groups can be gathered. And so the inquiry class system seems to be the obvious answer to our problem of enlarging the Kingdom of God.

Much might be added concerning the advantages gained by the Catholics who attend the classes. Many of them follow the course with as much seriousness as do the most interested among those not of our faith. A large number study the texts and work out the six written tests. The average Catholic has perhaps attended the parochial school for eight years, graduating at the age of fourteen. Of course the teacher cannot do very much in the way of close reasoning with little ones of six, eight, ten, and twelve years. Consequently the children memorize a great deal which they do not thoroughly understand. Afterwards practically none of them ever take time

out to make a systematic study of their religion so as to satisfy themselves as to how one point leads to another and all the doctrines and practices hang together—in other words, so as to grasp the "reason for the faith that is in them."

Then there are those, and they are very many, who have not had the advantage of even elementary school instruction under Catholic auspices. Many of these have attended Sunday School but little if at all. They are sadly in need of just what is offered in the group classes. But in addition there are persons who are considered and who consider themselves well instructed members of the Church, people who practise their religion faithfully and devoutly. Many of these have remarked at the end of the course that we would be surprised to know that they had learned much while accompanying a non-Catholic spouse or sweetheart to the classes. Of course we are not surprised at all. The surprise would be to hear that they had not learned much. The truth is that a well instructed and intelligent convert has in a sense a definite advantage over the average "cradle-Catholic," inasfar as he has studied his religion with adult intelligence and in a systematic and integral manner—something which the born Catholic seldom does.

Therefore we consider that the fact that the classes awaken intelligent interest and cause close study on the part of Catholics, who constitute not far from one-half of our audience, is a feature of very great value. These born Catholics, as well as many converts, often turn out to be real apostles in bringing others to a knowledge of the truth.

Should any reader be interested in getting further and more detailed information concerning the class group system as developed at the Church of the Gesu, we refer him to two numbers of *Techniques for Convert Makers*, a helpful monthly publication of the Paulist Press, 411 West 59th Street, New York 19. The first appeared in June, 1947 under the title of "A Syllabus for Doctrinal Instructions"; the other, "The Beginning of an Inquiry Class," appeared in October of the same year. Single copies are available at the Paulist Press at ten cents apiece. "The Beginning of an Inquiry Class" has been reprinted in the book, *Winning Converts*, a symposium edited by Dr. John A. O'Brien and published in 1948 by P. J. Kenedy and Sons, New York.

Samples of our folder invitation-program, the "Prayer for Light," registration cards, and "check-up" cards for the use of advisers, will be sent to anyone who writes for them to the author of this article.

THE LAYMEN'S RETREAT AND THE LITURGY

GERALD ELLARD, S.J.
AUGUSTINE G. ELLARD, S.J.

Nova et Vetera. The Church in our day has made it abundantly clear, in dealing with the liturgical movement in *Mediator Dei* (1947) that 'liturgical piety' needs retreats to supply the requisite motivation: "As we have previously stated, such spiritual exercises are most useful and even necessary to instil into souls solid virtue, and to strengthen them in sanctity, so as to be able to derive from the sacred liturgy more efficacious and abundant benefits"[1] (178). If the 'liturgy' thus needs the *Exercises* is the converse also true? Does the modern retreat in turn need the support of the liturgy to make it yield fruit thirty-, sixty-, and one hundredfold?

Our question will limit itself to the Masses that fall within the retreat period, and for purposes of illustration we shall assume that type of retreat commencing on Friday evening, say, and ending on Monday morning. Any other disposition of time can be similarly planned. Should these Masses be directly integrated into the retreat sequence of thought, or should there be 'Mass as usual' and 'retreat' during the rest of the time? If in the mind of the Church as now enunciated, taking his part in offering the Mass is the layman's 'chief duty' (80), is it not also one that directly and primarily enters the scope of the *Exercises* themselves for finding and embracing God's will? Should not these retreat Masses, fully integrated into the retreat ideas, solidify that stage of the retreat already reached? And should not the easy connection between self-surrender in the retreat, and self-oblation in the Mass, put the layman into the position of perpetuating the retreat atmosphere, by carrying back into his parish life the retreat 'offertory of self' taught and practiced in the course of the retreat Masses?

The purpose of a retreat may be set down in very few words: so to conquer myself as to accept God's plan for my life in union with Christ in the Church. Beside this goal let us set the description of the ideal laymen at Mass, as formulated by Pius XII (99) : "With the High Priest and through

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Editor's Note: Numbers within parentheses refer to the numbered paragraphs of the America Press edition of *Mediator Dei.*

Him they offer themselves as a spiritual sacrifice, that each one's faith ought to become more ready to work through charity, his piety more real and fervent, and each one should consecrate himself to furthering the divine glory, desiring to become as like as possible to Christ" (99). Are the retreat exercises and the Mass, so conceived and realized, two cross-purposes, or supplementary approaches to the same goal?

Although written chiefly to serve as a manual in winning well disposed individual exercitants to an apostolic career, the *Exercises* were very early put to other fruitful purposes, and have been so used from the outset. Jesuits can always direct the *Exercises* to promote any program of current Christian action. "Our holy Father [St. Ignatius] himself made much of the *Exercises* and seems to have hoped for abundant fruit from them," stated Very Rev. Father General (June 22, 1947).[2] The subsequent enumeration of spiritual objectives is clearly 'dated' by the central concern of the modern papacy:

> to produce leaders and promoters of Catholic Action,
> to form nuclei . . . to penetrate the proletariat and leaven it,
> to find devoted men who . . . will strive to raise the working class to a standard of life worthy of a man,
> to train catechists and foster native vocations, etc.

This phraseology differs from what Father Roothaan would have used. How changed the terms, but not the platform, from that employed by the Basque nobleman four centuries ago in the proclamation of the great King!

"The Holy Ghost, sanctifying grace, the Sacred Heart, the Holy Eucharist, all may be made to enter largely into our retreat," Father Rickaby was persuaded. "And in our days the Holy Eucharist should enter largely. It is the mind of the Church. Leo XIII foretold that the Holy Eucharist was destined to be the main devotion of the twentieth century; a prediction that Pius X has done his utmost to fulfill."[3] What Father Rickaby then (1923) had in mind was to make room, *in the meditations,* for the Holy Eucharist. Later, when Jesuit spirituality was under widespread criticism for minimizing the role of corporate worship, the late Archbishop Goodier recalled the Annotation about the exercitant going to daily Mass and Vespers, and so did not hesitate to write: "So that *Mass and Vespers daily,* in other words, the daily *liturgical*

services, are part of the *Exercises* of St. Ignatius. How much he made of these is sufficiently shown in his own early life at Manresa. Yet, for what purpose, seeing that liturgy is in no way connected with the *Exercises'* supposed specific purpose? Surely the answer is contained in the first definition, given long ago on the first page of the book: 'every method of vocal and mental prayer.' No kind of vocal prayer can compare with the liturgy: none more 'raises the mind to God'; to live by the liturgy is to live in the atmosphere of the angels, who sing *Sanctus, Sanctus, Sanctus* for all eternity."[4] The Archbishop was writing a generation after Father Rickaby, and his words seem to suppose a much fuller place for liturgical prayer in the *Exercises* themselves than Father Rickaby had envisaged. Is it a case of *haec facere et illa non omittere?*

Impense promoveant. No Jesuit would find it in any way strange that, under certain circumstances, the works of the Apostleship of Prayer would naturally fall within the scope of the *Exercises.* In *Menti Nostrae* (Sept. 23, 1950) the Holy Father appeals to it in a context dealing with "Various Forms of the Modern Apostolate." Thus:

> The priest must also strive to see that the faithful have a correct understanding of the doctrine of "the Communion of Saints," and that they feel it and live it. For this purpose let him zealously recommend those institutions known as "the Liturgical Apostolate" and "the Apostleship of Prayer."[5]

Other projects of this "Social Apostolate which are demanded by our time," are Catechetics, Catholic Action and Missionary Action. In this enumeration there are put in the first place in the modern distribution of emphasis the works of the liturgical apostolate, as the Pope calls it, using the name he adopted in *Mediator Dei* (109). Is this an apostolate that is in place, or out of place, in our retreat houses from coast to coast?

Mediator Dei et hominum. But prior to urging action based on *Mediator Dei,* its relevant doctrinal pronouncements must be kept in mind. I would advance the following list, with the pertinent paragraphs indicated in each instance. Christ is the principal offerer at Mass; with Him, through Him, all others offer (93). The power of orders apart (43), all the baptized are members of Christ the Priest, and share, in lay degree, in

His priesthood (88, 104). Chief duty and supreme dignity of the layman is to collaborate in offering Mass (80). The essence of the Mass lies in the twofold Consecration (70, 115). Transubstantiation apart, laymen also offer the Mass (92). The layman offers the divine Victim, though in a different sense from the priest (85). The layman offers with Christ (86), and through Christ (96). The layman offers by the priest (92), and also with the priest (87). The layman, as the priest, must be a co-victim (98). Mass is not the sole, but it is the chief manifestation of this victimhood (99). The layman should add himself, his joys, his sorrows, to the Big Sacrifice (104), saying 'Amen' at the celebrant's *per Ipsum* (104). Communion, prescriptive for the priest, is urged, daily, for all (115). Sacramental Communion is a sharing in the Sacrifice (118). It should be received, if feasible, right after the celebrant's (121), and preferably with a host consecrated in this Mass the layman offers (118, 120). Our thanksgiving lets us share in those acts with which "He worships the Father" (127).

Operatio sequitur esse. In the external forum of ritual expression the Pope offers many ways of showing "that the Mass must be regarded as the act of the whole Mystical Body of Christ" (106). The laity should be conscious of their chief duty, supreme dignity, in offering the Mass (80); bringing the bread and wine, where customary, or by offering stipends (90); using the Roman Missal, as feasible (105, 108); having Dialog Mass in approved forms (105); singing hymns suited to that part of the Mass-action (105); combining Dialog Mass with singing of hymns (105); sharing in the High Mass chants (105), in Gregorian (191), in polyphonic (166), and good modern music (193); forming a congregation "in which our Saviour, together with His children, sings His love" (192); in congregational song "like the roar of a thunderous sea" (194); in a church pervaded by cleanliness and propriety (189); in fine architectural and artistic setting (195, 196); with reverent, well-trained servers (200).

There is here an enormous aggregate of new directions, and hence the Holy Father asks each bishop in the Latin Church to appoint a diocesan director of the Liturgical Apostolate

to "carefully instruct them [the people] in all the legitimate ways We have described above, so that they may devoutly participate in it. The Mass is the chief Act of divine worship: it should also be the source and center of Christian piety" (201). Thus far, in this country, diocesan follow-ups have not been conspicuous. If it took a generation and more for us to discern the tangible realities sketched in *Rerum Novarum,* it will probably not take less for us to glimpse this *Corpus Christi Sacerdotis* here delineated. But sooner or later the whole papal program *will* become part of current Catholicism. In our retreat houses we can meanwhile appraise the retreat Masses as embodying these *Mediator Dei* programs: *cuius programmata hic sunt.*

Faciendo me pauperculum, ac si praesens. Of Ignatian Contemplation Father Maher states: "The charm of this prayer is that one views the scene as if one were witnessing it. This is in full keeping with the spirit of the Church, which so often, in her liturgy, speaks of past events as happening now."[6] If this *actuosa participatio* (to use the papal watchword) is applicable to *meditation* on the mysteries of Christ, is it less applicable to the Eucharistic Mysteries here and now being celebrated by Christ, by priest and by exercitants? Pending authoritative directions that may be given in this matter, the following suggestions are broached as a basis for discussion.

After the preliminary discussion the first evening, when the rules, the order of the day, etc., are explained, uniform leaflet missals may be supplied the exercitants, and a few minutes given to preparing the Dialog Mass responses (commencing at the *Kyrie*) for the following morning. Also a leader may be selected (the retreat Captain?) for the corporate recitation in English of a few selected Mass prayers. For the first Mass I would recommend the prayers we think of by their Latin *initia* as *Suscipe, sancte Pater*; *Deus qui humanae; Offerimus*; and *In spiritu,* and the three prayers between the *Agnus Dei* and Communion.

To carry out the *Mediator Dei* preference for Communion with hosts just consecrated at this Mass, a small, empty ciborium and a host box can be placed on a table at the en-

trance to the chapel, and the exercitant instructed to put in a host for his Communion; as Mass gets under way the ciborium may be brought to the altar.

Pudore affectus et confusus. A ten-minute sermon will be part of each Mass. The dominant note the first day is the sense of sin. With a copy of that same leaflet missal the exercitants have in hand, the retreat master can quickly point out the manifold references to sin and sinfulness everywhere present in the Mass rite, even without taking the Proper of the day into account.[7]

Confiteor—There is that humble and eloquent, twofold *Confiteor,* a sweeping, public confession before God, the Saints in heaven, the brethren on earth, of sins of thought, word and deed, with the accompanying absolution-forms and versicles.

Aufer—Rid us of our guilt, give us pure hearts.

Oramus—Pardoned be every fault of mine.

Kyrie—Lord, have mercy; repeated nine times over.

Gloria—Even in the *Gloria,* the Lamb that taketh away sins is thrice asked for mercy.

Munda—Cleanse as if by fire, that I shame not the Gospel.

Credo—Who for love of us men, and because He would bring us salvation . . . was nailed to a cross.

Suscipe—For all my sins I offer it, that are past numbering, for every wrong done, for every slip or negligence.

Offerimus—Thy pity, Lord, invoking, this cup we offer that is the pledge of our deliverance.

In spiritu—With bowed head and contrite heart.

Lavabo—Guide my steps clear of wrong; deliver me in Thy mercy.

Suscipe—For an abiding token of Christ's Passion we offer it.

Te igitur—In humble prayer we approach Thee.

Memento—For their souls' ransom and safe-keeping.

Communicantes—Shield us with Thy protection.

Hanc Igitur—From eternal loss delivering us.

Haec quoties—Do this . . . for a commemoration of Me.

Unde et—A Body so holy it brings eternal life, healing draught that shall preserve us evermore.

Supra quae—A Sacrifice so holy, free from all spot.

Supplices—Let us plead before Thy Divine Majesty for all who shall partake of this altar on earth.

Nobis quoque—To us servants, sinners who yet put their trust in the abundance of Thy mercy.

Pater Noster—And forgive us our trespasses.

Libera—Be they ever by sin unhampered.

Agnus Dei—Have mercy, have mercy, grant us peace.

Domine . . . qui—My sins forget.

Domine . . . Fili—From all guilt of mine and from all harm deliver me.

Perceptio—In Thy mercy let it help me.

Domine, non—Lord, I am not worthy.

Quod ore—May Thy gift on earth be my health in eternity.

Corpus—Never a stain of guilt be left in me.

Placeat—This sacrifice I have made all unworthily.

At every step in this first Mass of the retreat our sins are always before us. With each repetition there should be a fresh conviction that we are penitent sinners, wholly dependent upon the mercy of this Lord, who in the first Mass gave His Body and Blood for the pardon of those sins.

Oblationem maioris momenti et aestimationis. On the second full day of the retreat, the exercitants, chastened, purified and fired by fresh love, are studying God's great plan for mediation and redemption through all the Christian centuries. Today they will be praying not to be deaf to Christ's calling in the *Kingdom;* that, despite all Satan's wiles and deceits, they be found ever true to Christ's *Standard*; so to conquer self-love as to be ready, in following Christ, to accept—even to welcome—poverty, humiliations and suffering, if so they be called. The second retreat Mass, accordingly, should support and interpret the challenge of the *Exercises* on this level also: *ecce, dedi vobis exemplum.*

Quo actuosius, eo fructuosius. The evening before let ten minutes be given to rehearsing the group recitation of the *Gloria* (and *Credo*), if they occur in the Mass to be celebrated.

The scope of corporate praying under the leader should be increased over the previous Mass. By way of *sung prayer* the *Sanctus* can be sung *recto tono* by the group instead of being recited, and possibly also the *Agnus Dei.* In the morning when the men come into the chapel let them find the little table for the empty ciborium and host box halfway up the aisle.

Baptismum habeo baptizari. God's great plan for our redeeming centered, of course, in 'laying hold' of human nature assumed to the Second Person of the Godhead. A more *unequal* partnership could not be imagined. Christ's human nature was dedicated to continuous subjection and subordination. "When we are tempted," says Father Prat, "the will is drawn in two opposite directions; there is a battle between the attraction of evil and the call of conscience. In Jesus' case, there was nothing similar to this. The proposal of evil could evoke in Him only aversion and horror. Yet even within Him there could at times be struggle and hence victory and merit. His will was not momentarily suspended between good and evil; but, though the path of duty is laid out clearly before the mind, it is often painful and hard on nature. 'The whole life of Jesus,' says the author of the *Imitation,* 'was a cross and a martyrdom.' "[8] All these preliminary sacrifices in the life of Christ looked steadily toward that culmination on Calvary. And, as far as Christ's self-surrender and self-oblation go, this Mass is Calvary all over again: *usque ad crucem illam, usque ad Missam hanc.*

Suscipiamur. "In order [says Pius XII] that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim (98) . . . While We stand before the altar, then, it is our duty so to transform our hearts, that whatever of sin there is may be completely blotted out, while, whatever promotes supernatural life through Christ be zealously fostered and strengthened even to the extent that, in union with the immaculate Victim, we become a victim acceptable to the eternal Father" (100). This is the task of today, and tomorrow, and always, *agendo contra sensualitatem et amorem carnalem.*

Bonum est nobis hic fuisse. At the end of his own vigil at Montserrat the pilgrim Iñigo hung up his sword in fine knightly gesture. Psychologists would tell us that some such ceremonial expression (*sicut exigit humana natura*) is demanded for that final retreat Mass which will put the right seal on the whole retreat, and send the exercitants back to their ordinary tasks in the mood of genuine exaltation. Despite the bustle and hurry of the last morning, one should steadfastly oppose shortening or skimping the concluding Mass, or telescoping it with other 'closing' exercises. On the contrary, things should be planned (by starting earlier?) that the Monday morning Mass be built up so as to form a splendid and climactic setting, when the offering of the now concluded election, or reform-resolution, will have just the proper pitch. In the *Exercises* everything leads up to *Suscipe, Domine*; but the sacrificial part of the Mass begins with *Suscipe, sancte Pater.* Can we not instruct retreatants to make that 'oblation of self' at every Mass, Sundays and weekdays, in substantially the same frame of mind in which they do it at the end of retreat? *Et verbis, et magis in operibus.*

Impressio psychologica. "The ultimate end of every sacred function," said Pope Pius XII (Feb. 25, 1945), "is to glorify God and make people grow in grace. To that end all must converge, even the psychological impression the Church's offices create." What is then the psychological impression to be aimed at in the final retreat Mass, as on Monday morning? If there is one note that pervades the pastoral directives of *Mediator Dei,* it is the dignity, the beauty, the splendor, the majesty of public worship. Obviously, then, it is High Mass that should be aimed at for that last morning.[9] If the *Sanctus* and *Agnus Dei* were introduced into the second Mass, it remains only to provide for the *Gloria* (and occasionally the *Credo*). The personnel of many retreats of around forty men would likely provide four or five ex-choir members that would assume the burden of that *Gloria.* For the Proper the permission to have it *recto tono* suffices even for parish churches and religious houses.

Tibique reddunt vota sua. Some retreat masters in the Middle West at the final exercise of high school retreats en-

courage the retreatants to bring their retreat-resolution in a sealed envelope, and to deposit the envelopes at the front of the chapel. On a more mature level a corresponding provision could be offered in retreat houses, so that the sealed reform-resolutions be deposited in a box, as the exercitant puts his host for Communion into the open ciborium, at the *front* of the chapel the last morning. It is a further way of "offering themselves, their cares, their sorrows [their joys] in union with the Divine Saviour on the Cross" (104). *Et nos una secum.*

Suscipe Domine. The final Mass sermonette should be a spirited summing up of the retreat lessons, and perhaps a paraphrase of the *Suscipe oblationem servitutis nostrae* for any and all of the calls of Christ, or the proposals of His Vicar (whose Apostolic Blessing is conferred at the end). This last talk could again urge that henceforth that self-oblation in the Mass be that of the present moment:

> Suscipe, Domine, propositum secessus mei: ad iuvenes contra pericula moderna praemuniendos; ad Actionis Catholicae duces et promotores comparandos; ad proletariorum massam per nucleos penetrandam; ad operariorum classem ad dignitatem humanam elevandam; etc.[10]

Vetera quodammodo nova. Our present Holy Father in addressing the First International Congress of Religious on December 8, 1950, spoke with understanding sympathy "on the need that religious institutes feel to adjust themselves to the changes inherent in the times, and to unite the past with the present in harmonious alliance."[11] This paper suggests that part of such adjustment by Jesuits be in bringing the Masses that fall within the Laymen's Retreats into fuller agreement with the programs outlined in the *Mediator Dei.* While the specific ministry of retreat houses is not mentioned by Very Rev. Father General in his recent (Dec. 25, 1950) directives on liturgy, it is surely not excluded from the general summary: *"Nostrum enim est Ecclesiae servire, et ad mentem Ecclesiae amorem et praxim sacrae Liturgiae inculcare."*[12]

In connection with the above article consult the review of Father Donnelly's *The Retreat Mass* in this issue.

NOTES

[1] This passage is cited in slightly different phraseology by Father Maher, *Under the Seal of the Fisherman* (Los Altos, 1948), p. 51.

[2] Letter of Father General "On Our Ministries," English translation, ISO (St. Louis: ISO, 1947), p. 15.

[3] J. A. Rickaby, *The Spiritual Exercises of St. Ignatius of Loyola* (New York: Benziger, 1923), p. 84.

[4] A. Goodier, *St. Ignatius Loyola and Prayer* (London: Burns Oates & Washbourne, 1940), pp. 145-6.

[5] NCWC translation, paragraph 57, p. 22.

[6] *Under the Seal of the Fisherman*, p. 28.

[7] Ordinary and Canon are here cited from Msgr. Knox's *Holy Week* (New York: Sheed & Ward, 1951).

[8] F. Prat, *Jesus Christ* (Milwaukee: Bruce, 1950), I, p. 162.

[9] When the United States will have obtained, what most European countries (in varying measures) now share, the faculty of having evening Mass, a grand Mass celebration could be planned for the evening of the last day, and thus be the right prelude for a closing banquet, and also automatically eliminate the strain of early morning rush.

[10] Cf. *Acta Romana*, XI (1947), p. 329.

[11] Several paragraphs cited with commentary by Father Yanitelli in the Silver Jubilee issue of *Thought*, XXVI, 100 (Spring, 1951), p. 131.

[12] Epistola et Ordinatio de "Ramo Orientali" Societatis Jesu, *Acta Romana*, XI (1950), p. 892.

Music and Missionaries

Music and missionaries form an almost irresistible combination for the Japanese in Hiroshima. For the fourth time in three years of its existence, the Jesuits' Academy of Music was invited to give a music program over a nation-wide radio hookup. Various parts of Schubert's Masses and a *Da Nobis Pacem* were performed. Japan has some six million radio sets and forty-four million radio fans.

Even before the War one-third of the Japanese who enrolled for music lessons signed up as catechists. Only two or three per cent of those in the language classes do so. It was this fact that encouraged the Jesuits to establish the music academy.

The academy gave a concert in the town of Kure, where six hundred music lovers crowded a hall and heard a lecture on the relationship between Japanese culture and Catholicism.

St. Ignatius Church Calendar
(San Francisco)

FORDHAM'S INSTITUTE OF CONTEMPORARY RUSSIAN STUDIES

J. Franklin Ewing, S.J.

The times being what they are, it would be difficult to search out a more recognizably appropriate field of special study today than Russia and the Russians. This is precisely the field of Fordham University's Institute of Contemporary Russian Studies. The amount of general ignorance about the Russians and about the other peoples of the USSR is second only to our present concern about what they are going to do next. Hence the word "contemporary" in the title of the Institute; hence, too, the interest it has aroused. A few students will come to it because they are genuinely interested in a scholarly way; but it is jobs, not scholarship, that motivate the average student. People with special knowledge of the Russian language and of the culture of the USSR will obviously be at a premium for some time to come. One of the functions of the Institute is to prepare the students, whether they wish it or not, for *intelligent* activity either at home or abroad in the Russian field.

That last sentence hints at more than the short-term view. Even aside from the fact that a Jesuit project should always have a long-term view, such an aim is forced on us by circumstances. Whether we like it or not, Russia and the Russians are going to be important in our world for a long time to come. No matter what happens (whether the United States and Russia engage in a war, or whether they continue in the amorphous state miscalled peace), Russia will continue to be the other paramount pole in a divided world. In any case, the Bolshevik regime cannot last forever. We must look ahead to the time when we and other peoples must supply Russia and the peoples of the present USSR with the best cultural, and above all spiritual, aid that we can. This means training men who will have an inner understanding of the character and psychology of the Russian people. It means training men who will also add to their appreciation of the native dignity of the Russians a practical knowledge of social science. Above all, it means for us Jesuits training men who will be apostles of that Christ without whom a knowledge of language, social custom and practical procedure would be ineffective.

Taking the long-term view, therefore, the program of the Institute must be academic, patriotic and apostolic. Academic, because it must aim at preparing area specialists. These may come in various sizes, from the new A.B. who has majored in Russian to the university professor. Patriotic, because America needs such men right now. Now or in the future, whoever can contribute understanding and action towards a better world is also patriotic. Apostolic, because, unlikely as it may seem right now, the USSR will certainly one day be a mighty field, white unto the harvest. Just for once, the children of light should be on time instead of vainly trying to catch up with the children of this world!

The simplest way to describe the attempts of the Institute to achieve its aims is to enumerate the types of students it is training, the type of courses it offers, and the type of approach it emphasizes.

Foundation

The Institute of Contemporary Russian Studies was founded in the summer of 1950. The prime mover in its creation was Father Thurston N. Davis, Dean of Fordham College. The first Director was Dr. Richard T. Burgi, a Fordham College graduate with a Ph.D. in Russian from Columbia University. It is difficult to praise Dr. Burgi too highly. His energy and vision set up a language course second to none. The direct method was used. This intensive method has become quite usual, since the last war stimulated educators really to teach a language instead of just making ineffectual passes at it. But such a method does not require simply setting up and the hiring of teachers. It demands continual supervision and coordination. Dr. Burgi gave it that. In addition he listed "related courses" in Russian religion, philosophy, anthropology, literature and history. This was a good beginning of the comprehensive survey indicated by our course-list today. Dr. Burgi was very kindly loaned by Yale University for a year. During the past summer he decided to return to Yale, for very good reasons. His loss is mourned. The writer succeeded him.

The Institute caters to three classes of students (of which there are one hundred now), and this fact makes schedules complicated. Fordham College students may major or minor

in Russian while gaining their A.B. Beginning last September students of the Graduate School may do the same, achieving the degree of M.A. Certificate students are people belonging to neither the College nor the Graduate School. These students may take one or all courses although the normal practice is for them to follow a planned schedule preparing them for the certificate. Any one of the three categories of students who passes a comprehensive examination in the Russian language and culture may be granted a certificate by the Institute. This certificate is graded according to several levels, and the actual courses taken are listed on the back.

The faculty of the Institute is composed of full-time Institute teachers, part-time teachers, and regular University teachers who have been willing to cooperate with the Institute. It would be boring to enumerate them all, and unfair to pick out some rather than others. Suffice it to say that we have a faculty of outstanding excellence and variety, and one which is more largely composed of native Russians than are the faculties of other Institutes. The fact that the student can take advantage of the resources of the University by attending related courses greatly enriches the educational potentiality of the Institute.

Russian Culture

The bulk of time is spent by the beginning student in learning the Russian language. Not only is the language in itself valuable but it is a necessary condition for progress in understanding any phase of the Russian situation. The intensive courses are all ten hours a week, and three such yearly courses are demanded of the student who would sit for the certificate examination. Of the ten hours, three are allowed for grammatical and linguistic lectures (in these alone may English be spoken), and seven hours are devoted to conversation, reading and composition in Russian. There are five-hour courses for those whose schedules are crowded, and sundry others for those who wish only a smattering, or a reading knowledge, of Russian. The fact that the Institute does not think only of Russian, as it were in a vacuum, but is planning to include the linguistic and geographical neighbors in the near future, is indicated by the inclusion of Czech and Polish.

The other courses are listed under the rubric of "Russian Culture." The word "culture" is here used in its anthropological sense; namely, every phase of that unified thing known as the Russian people's way of life must be considered, and considered important in itself and in its interactions with the other phases. This Russian culture is studied under the following headings:

Religion (of primary importance in any culture); Philosophy (Russian philosophy is richer than the average Westerner might think; unfortunately, we must here list the course which is tremendously important to us, too: the philosophy of Marxism); Literature (Russia has a vast literature; these courses are divided according to the knowledge of the Russian language or the lack of it; courses are also given in Russian for advanced students); Art (not just a dilettante subject; art, like literature, is a window on a national soul); History (a culture is absolutely unintelligible without a knowledge of its history); Anthropology and Geography; Sociology; Economics; National and International Affairs (this is a catch-all title, including politics, law and international relations, military affairs, and the techniques of Communism).

Most of these categories include courses given in Russian; these are not only designed for the advanced student but also for the Russians now exiled from their home country. New York has more Russians than any other place outside of the USSR itself. As a matter of fact plans are now being laid for a separate college for these people in New York. You will hear more of this in the future, I hope.

In addition to academic courses, we have a number of extracurricular activities. Public lectures, both learned and popular, are presented. Every Monday evening the Institute puts on an hour's radio program over the University station, WFUV-FM. This program, half in English and half in Russian, symbolizes the basic ideal of the Institute: mutual understanding. We will start a Bulletin of Information as soon as plans are completed and money has been collected. A faculty seminar gives us the benefit of the varied skills of the teachers. The Vladimir Soloviev Society is the Russian Club; its activities include cooperation with other such bodies in New York, the

promotion of socials, lectures and motion pictures, and the publication of a student journal. Finally, research, which is the continual stimulant and refresher of knowledge and instruction, is going ahead at great pace. Two major publications should appear in 1952. Research projects are numerous, several of them financed by branches of the Government.

These regular extra-curricular activities are supplemented by individual events which help fill out our picture of activity. During the summer school, for instance, the Institute sponsored an exhibition of Russian icons. This exhibition, which attracted considerable attention, was held in the Duane Library with the cooperation of that institution, and was the worthy forerunner of a larger exhibition planned for the future. Recently the Institute sponsored the first theatrical productions of the Communication Arts' Theatre Division. A curtain-raiser in Russian, "The Strong Feeling," was performed by the students, while the Theatre Division itself produced the long play, Gogol's "Inspector General." On a quieter key the Institute answers innumerable queries and appeals for guidance in matters Russian and Communistic. It is also taking the initiative in the formation of a federation of Catholic centers of Russian work, here and abroad. There are some sixteen of these, and we intend to forge a common bond by publishing news of all activities and urging united action.

The present and future work of the Institute has been greatly enhanced by the formation on the Campus of the Russian Center. This project will be described in a later issue. Here I shall simply state the Institute's appreciation of the cooperation of the Fathers of the Center.

It is only proper that the appreciation of cooperation be extended to the administration of Fordham University, beginning with the Very Reverend President, Laurence J. McGinley, and including all here who have assisted the Institute. The number of these latter is large. It is the hope of the President and of Fordham that the Institute flourish as an apostolic instrument. I bespeak a prayer from all of Ours for this important work, and the attention of our younger men to this possibility of specialized apostolate.

PAIRS OF WORDS IN THE SPIRITUAL EXERCISES

LOUIS J. PUHL, S.J.

In almost any commentary on the *Exercises* of St. Ignatius you will find expressions to the effect that St. Ignatius was a man of few words, or that he did not use two words where one would do. If we examine the Foundation, we can easily understand the reason for these statements. As Father Bouvier points out in *Authentic Interpretation of the Foundation* (West Baden, 1943, p. 26), we have in the Foundation in a few sentences the highest perfection that can be attained by reason without appealing to the light of faith. It is summed up in the final sentence: "Our one desire and choice should be that which is more conducive to the end for which we are created."

Despite the importance of the Foundation in the *Exercises* and in the whole spiritual life, no time is assigned by St. Ignatius when it is to be made, nor the length of time that should be devoted to it. It just stands at the beginning with its significant title, First Principle and Foundation. It is true, there is a passing reference to it in the nineteenth Introductory Observation which deals with the manner of giving the *Exercises* to those engaged in public affairs or necessary business. They should devote an hour and a half each day to the *Exercises*. The first subject that should be explained to them is "why man is created." It is also true that the central thought of the Foundation is constantly repeated in the Preparatory Prayer and in the different ways of saying in forty-four separate places, "for the glory of God and the salvation of the soul." But apart from these indirect references the Foundation is left to speak for itself.

Another example of the brevity of the *Exercises* is the treatment of the exercises of the First Week. They are arranged in the form of the exercises of a single day: two meditations, two repetitions, and an application of the senses. It is true, we are told in the fourth Introductory Observation that each Week is to last approximately seven or eight days, and that it may be lengthened or shortened according to the needs of the exercitant. That is all the direction we have for the important matter of the First Week.

The fact is that if it were not for tradition in the Society and the precious documents left us in the Directory and in many of the letters of the Saint's first companions, it would be very difficult to understand the *Exercises*. This explains why those who have not these means often fail to fathom them or to see their importance. I have in mind the author of a very excellent book, frequently used as a text in seminaries and widely read for spiritual reading, which often mentions St. Ignatius and the *Exercises*. I do not wish to mention the name in order not to detract from the great good the book is doing. But a check on all the passages where the spirituality of St. Ignatius is mentioned and the *Exercises* are treated reveals that there is always some misunderstanding lurking in the mind of the author. Others flatly deny that there is any such thing as the spirituality of the *Exercises,* and openly write against it.

This brevity and difficulty of understanding also explain why, despite the large number of commentaries and developments of the *Exercises,* retreat masters outside the Society commonly do not find anything inspiring in the *Exercises* and are not tempted to make use of them in retreats. The logic and efficacy of the *Exercises* escape them.

With the reputation for precision and conciseness, it is rather surprising to find so many pairs of words used in the *Exercises* where one word would do. A count reveals some four hundred instances of this practice. This number includes the many repetitions of the same favorite couplet, but excludes cases where two words evidently have a totally different meaning, and also the frequently occurring appellatives for Christ and for God that are double.

Of the 370 sections in the text of the *Exercises* 192 contain such combinations of words, and 178 have none. In some sections there are very many; thus in No. 2 there are nine, and in No. 189, on the reformation of life, there are fifteen.

It is instructive to observe the places where they most frequently occur. Wherever important matter that must be emphasized and stated very clearly is treated, the number increases. Thus in the second part of the Second Week where the Saint is dealing with the important matter of the Choice of a Way of Life, No. 135-189, there are 110. This is the

greatest frequency in any part of the *Exercises*. Next are the rules at the end of the *Exercises*, No. 315-370, with 109 pairs, then the Introductory Observations, No. 1-20, with sixty-two. The whole Third and Fourth Weeks with the Methods of Prayer, No. 190-260, have only forty-one cases. The simple directions in the Notes at the end of exercises and Weeks have practically none. The Mysteries of the Life of Christ, running from No. 261-312, have only two examples.

Reason for the Pairs

This occurrence indicates that the reason for the pairs of words is that the Saint was seeking emphasis and clearness, and that they are not a mere mannerism of style. It is true, there are very many cases where we can find no such explanation. This should not surprise us if we understand the circumstances under which the *Exercises* were written. At the time of their composition the Saint had little education and was using an acquired tongue. To express accurately the idea in his mind he would have to struggle to find an appropriate word. The ease that comes with familiarity with a language and literary methods was wanting.

This explains somewhat the absence of these pairs in the Mysteries of the Life of our Lord. You have only to read them in Spanish and the differences in style and expression from the other parts of the *Exercises* are evident at once. This may be explained by the fact that the Saint was summarizing these parts from a work written in Spanish. The words are not of his own choice. We know that he gathered these points from the *Life of Christ* by Ludolph the Carthusian.

Let us now say a word, first about the appellatives for God, then about the different kinds of pairs of words occurring, and close with a few words and illustrations of each class.

The appellative "God our Lord" is used fifty-eight times. The frequency seems due not merely to a mannerism of style, but to the fact that it expresses a fundamental idea in the *Exercises* and the knightly spirit of St. Ignatius. The practical manifestation of love by service is certainly a central idea in the *Exercises*. That we owe this service to God because He is our Lord and Master is expressed briefly by the title, "God

our Lord." Furthermore, the reverence and loyalty of a knight to his lord is simply a part of the Saint's way of thinking. It finds expression in this appellative. The same holds for the title "Creator and Lord," used sixteen times. The fact that God is the Creator, the Infinite Good from whom all proceeds and on whom all depends, makes Him Lord and is the source of the service we owe Him and the loyalty with which we should follow Him.

Now to classify the words and give a few examples in each case. There are eight groups that are clearly distinguished. I shall quote all illustrations from the Latin of Father Roothaan, and indicate where they may be found by adding the number of the section. Father Roothaan retains all the pairs in his translation which all have at hand.

1. Most frequent are cases where words are paired for emphasis and precision. I have estimated that there are eighty-five examples of this. That St. Ignatius uses these similar words in an effort to force the meaning upon the mind is clear from the fact that they most frequently occur where great stress must be placed upon the ideas, for example, in the sections dealing with the Choice of a Way of Life. We may take as examples: *pure et debite* (No. 150); *demittam et humiliem* (No. 165); *vanus et stultus* (No. 167); *divina ac summa* (No. 20); *volo et desidero* (No. 48); *dona et favores* (No. 74); *liberali ac humano* (No. 94); *judicium et rationem* (No. 96); *dolere et sentire poenam* (No. 78); *favore et auxilio* (No. 98); *spectare et considerare* (No. 116); *eligere et recipere* (No. 147).

2. The second group contains some seventy-five instances in which the second word explains or gives some detail of the first. Very often these are cases of a general word followed by a more specific one. Thus there are forty occurrences of pairs equivalent to "the glory of God." The idea is expressed in the Foundation by three separate terms, "praise, reverence, and serve." In other cases any pair of these or synonyms of them are used. Thus we have: *amorem et laudem* (No. 15); *honorem et gloriam* (No. 16); *servitium et laudem* (No. 98); *laus et gloria* (No. 167). Only rarely do we have three, *obsequium, honor et gloria* (No. 16); or only one, *servitium*

(No. 155). The reason for these pairs is evidently to bring out the full riches of the idea.

Other illustrations of this second group are: *inordinata et obliqua* (No. 172); *appetitum inordinatum et tentationem* (No. 217); *debiliores et egentiores* (No. 327); *sumere et applicare* (No. 343); *culpa et excessu* (No. 343).

A young retreat master opened the consideration of the Foundation with a statement that he did not like the way in which St. Ignatius explained the destiny of man. He objected to the stress upon the service of God, and thought that it was better to say that man is made to love God. Little did he realize that he was echoing the criticism of certain enemies of the Society. He surely was not aware of the fact that there is good evidence that St. Ignatius had changed this passage to read as it does now from the common "know, love and serve." Certainly those coming to the *Exercises* are supposed to know God. As for love, the practical mind of St. Ignatius preferred the test of love given by our Lord, "If you love me, keep my commandments." Anyone who thinks that love is not sufficiently expressed has wholly missed the point of the colloquies of three great meditations of the First Week, the meditation on the threefold sin, on personal sin, and on hell. In these apparently terrifying meditations one of the chief fruits will always be love for the special predilection shown to us. It is true this development is often neglected. The colloquies are passed over with a few words, though for a retreat in its ideal form they are most important.

3. There can be no doubt that there are many pairs in which the words are practically synonymous, or where the distinction in thought is very slight and no advance in thought is secured. There may be seventy such cases. Thus in the contemplation on the Incarnation we have three times a pair similar to *planitiem et ambitum* (No. 102, No. 103, No. 106). Similarly we have several times *regere et gubernare* (No. 189, No. 365, twice). Other examples are: *Satiat eique satisfaciat* (No. 2); *blandem atque suavem, durum neque asperum* (No. 7); *animum ac vires* (No. 7); *inconsiderate et praecipitanter* (No. 14); *commoda et utilitates, incommoda et pericula* (No. 181); *purgat ac mundat* (No. 348); *illuminati et illustrati*

(No. 363); *non ita et iis modis* (No. 369); *vilis et pauper* (No. 344); *belli dux et caput exercitus* (No. 327).

4. The fourth class consists of pairs that appear similar but in the terminology of the Saint are really different. There are some sixty-five in this class. Thus the frequently recurring words "meditation and contemplation," and the corresponding verbs for these nouns "meditate and contemplate," are really distinct. Except in two cases, (No. 4, No. 230), the word "contemplation" always means an exercise on the life of Christ. "Meditation" means a consideration on a more abstract subject such as sin. The words "life and state" are also distinct. "Life" commonly refers to the way of living in the "state," and "state" refers to the vocation.

One instance of the kind is interesting because it deals with a very important matter and has been the cause of some difference of opinion. The little preparatory prayer that all our intentions, actions, and operations may be directed purely to the service and praise of the Divine Majesty is mentioned for the first time after the Foundation at the beginning of the First Exercise. It contains in fact the fruit of the Foundation and of the whole retreat, of every exercise from the Foundation to the Contemplation for Attaining Love of God. The importance St. Ignatius attached to it can easily be seen from the fact that it should be made "always," "without change," "before all meditations." He calls it the usual preparatory prayer, and insists on calling attention to it before every meditation he develops. Such insistence in a man sparing in the use of words means that there is something important here. Father Jaime Nonell, the most accurate and diligent student of the words of the *Exercises,* has carefully searched out all passages where the words occur and analyzed their meaning in the context. His conclusion is that "actions" refers to the interior acts of the will, resolutions, etc., and that "operations" refers to the external carrying out of these acts. The words "actions" and "operations" are not synonymous, therefore, but similar words to which the Saint attaches quite a different meaning. It is true, Father Brou in one of his books on the *Exercises* sweeps aside the distinction with the words that the argument of Father Nonell has no weight. But

it should be noted that he also fails to show where the arguments of Father Nonell are at fault. I prefer to keep the distinction. It proves very helpful in the retreat. "Actions" refers to interior acts of the will, and "operations" to external acts. Paraphrasing the prayer we may say, "that all my intentions and all my good resolutions and all that I do in carrying them out may be directed purely to the service and praise of the Divine Majesty."

5. Almost equally numerous are illustrations of pairs where the words are similar and one perhaps would do, but the second adds to the idea of the first and advances the thought. Thus we have several times *ad quaerendam et inveniendam.* The second term expresses the will to keep seeking till we find. So "prepare and dispose," used in the first Introductory Observation and in several other places, differ in meaning. The second word refers rather to the mental conditioning of the subject. As further instances of this use we may cite the following: *praemonere et admonere* (No. 14); *sese iuvent ac proficiant* (No. 22); *attentos ac cautos* (No. 39); *defectus ac negligentia* (No. 90); *velim ac afficiar magis* (No. 166); *sincere et bene ordinata* (No. 174); *movet et eligere facit* (No. 184); *ratiocinari et petere* (No. 199); *se habere et gubernare* (No. 214).

6. The sixth class, a very interesting group, containing only about twenty-five examples, emphasizes the idea by repeating it negatively. This is a favorite method of amplification used by St. John in the Gospel. These instances occur chiefly in the section dealing with the Choice of a Way of Life. Thus we have *militent intra . . . ecclesiam . . . neque huic repugnantia* (No. 170); *bona . . . non mala* (No. 170); *accipere vel rejicere* (No. 171); *debite ordinata absque inordinatis affectionibus* (No. 172); *ordinate et non accedendo ad carnem* (No. 173); *debite ordinata sine affectione ulla inordinata* (No. 179); *facere quatuor et non quinque* (No. 227); *esse secretus et non detegi* (No. 326).

7. There are very few cases, perhaps only eight or ten, where it seems best to explain a pair of words by a hendiadys in the strict sense. *Attendendo et considerando* (No. 187), might be rendered "attentively considering." *Aptus et praeparatus* (No.

44), might be "fittingly prepared"; *multum declarasset et dilatasset* (No. 2), "had explained at great length"; *debite et ordinate* (No. 173), "with due order"; *claritatis et cognitionis* (No. 179), "clear knowledge"; *fraudes et malitias* (No. 326), "wicked deceits."

8. The last group is small but important and very interesting. In a sense it is most in need of discussion because it is little known. Where there should be two distinct sentences connected by a conjunction, we have only one with a double verb and double object. Two phrases or clauses might be combined in a similar way. If we translate literally and keep the verbs together and the objects together, one of the two verbs does not fit one of the objects. But when we separate them and form two sentences, the meaning is perfectly clear. Only about six examples of this were observed. Thus the Saint says, *odorare et gustare suavitatem et dulcedinem* (No. 124). The only fluent translation is to separate the sentences: "to smell the fragrance and taste the sweetness." In the title for the Rules for the Discernment of Spirits we have, *ad sentiendum et cognoscendum . . . motiones . . . bonas . . . et malas* (No. 313). The only way to make the verbs fit the object is to separate them: "for understanding the movements produced in the soul and for recognizing the good . . . " At times the words of two phrases are run together in much the same way: *multa cum vigilantia et attentione considerare et discernere* (No. 336), "to carefully consider and attentively distinguish."

Conclusion

From this discussion of the pairs of words in the *Exercises* it will be evident that the statement of Father Calveras in the introduction to his Spanish edition of the *Exercises* is true. He points out that the first external characteristic of the style of St. Ignatius is a liking for what he calls in Spanish *expresión binaria.* But it is equally clear that in the majority of cases the pairs are not mere synonyms. They play an important part in developing and clarifying the thought. Some of them, as the appellatives, are rich in connotation and preserve even in translation the savor of the original.

THE STORY OF THE GREGORIAN

1551-1952

EDWARD J. FISCHER, S.J.

The wind blowing down the narrow road leading to the Campidoglio on February 23, 1551 whistled past a new sign tacked near the entrance of No. 14: "Classes in Grammar, the Humanities and Christian Doctrine. No Tuition." The Roman College had just been born.

For some years Ignatius Loyola had been meditating the plans for a new college in Rome for the education of young men from all over the world. In *Roma aeterna,* in the center of Catholicism and under the fatherly care of Christ's Vicar they could drink deeply at the pure fountains of Christian Romanity and then carry their priceless acquisition back over the mountains and across the seas to the lands that they loved. Such men were badly needed to stem the rebellious Protestant spirit that was overrunning the world. The financial hurdles of this educational venture were to be handled by the Duke of Gandia, Francis Borgia, who was already a member *in secreto* of the growing Company of Jesus. When Borgia came to Rome in 1550 to gain the benefits of the Jubilee proclaimed by Julius III, he presented Ignatius with more than 4,000 *scudi* to be used either for the new church which Ignatius wanted to erect near the Professed House, or for the purchase of a few buildings in which he could start his desired Roman College. In addition, Borgia's two sons, the Marquis of Lombay, his successor, and Juan Borgia, were supposed to donate 1,000 gold *scudi* to the College annually.

With this money Ignatius rented No. 14 and on February 18, 1551 fourteen Jesuits, with Father Giovanni Pelletieri as Rector, moved from the nearby Professed House which was close to the present Gesù. On the following Monday classes in Greek and Latin were begun, and shortly afterward, classes in Hebrew. The Romans were quick to profit from this new tuition-free school. The crowds of young students grew larger and larger until the building was too small to hold them even

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This article is an adaptation from the Italian, "Verso il Giubileo della Gregoriana," *Sint Unum,* I-II (1950), pp. 24-32.

at the end of the first school year. Then the Roman College began a thirty-year odyssey in an effort to find suitable quarters for the ever-increasing number.

Scholastic Difficulties

From the very start the growing institution had two difficulties to meet, one scholastic, the other economic. There had existed in Rome from very ancient times what were known as "regional schools." Their origin is not precisely known but from their name it seems that there was one in each city ward. The teachers of these schools, the *maestri regionari*, were the first enemies of the new College. Roman primary education had up to this time been exclusively in their hands and, quite naturally, they strongly resented any encroachment on what they considered their prerogative. As a result they opposed the initiation and progress of the new school. Their dislike was augmented all the more by the undeniable ability of the Jesuit faculty, by the order and discipline which it exacted, and by the fruit its methods were reaping—the gradual falling-off of the enrollment at the "regional schools."

Some of the *maestri* went to the College with crowds of their own students to hammer at the doors and smash the windows and even broke into the classrooms to insult both teachers and pupils. But when the patience and humility of the persecuted quickly blunted this weapon, the *maestri* tried a more subtle method. The complaint was made and the whisper spread that the Fathers of the Company of Jesus were not qualified to teach. This moved Ignatius to immediate action. All the *maestri* were invited to participate in a public disputation against the professors of the Roman College. This was held in the Church of S. Eustachio in the presence of five cardinals and a large audience which was attracted by the novelty of the affair. Its outcome was so successful that Polanco could write in one of his letters that the Fathers "won so great a name for learning that no one would ever say another word against the Company."

Financial Difficulties

More serious were the financial difficulties. The College

never received the 1,000 *scudi* which Borgia's sons were supposed to contribute each year. Little help came from other benefactors and Ignatius did not want to compromise on the point of tuition. Nevertheless, expenses were mounting with the increase in the number of students and the occupation of larger quarters. But fully aware of the import of the work he had undertaken and confident that Providence would not abandon it, his sole aim was to go forward as well as he could until God sent someone to give the College a steady and firm foundation. This came thirty years later. Meanwhile Ignatius must bide his time as the College, privations and discomfort notwithstanding, carried on and grew strong in wisdom, age and student numbers.

Because he did not wish to leave the center of the city, Ignatius had rented the Casa Capocci, later called the Casa Frangipane, when it became necessary to transfer to larger quarters. This building stood just about half way down the road leading from the Piazza del Gesù to the Piazza Minerva. Here the Roman College remained for five years during which the number of courses was increased. A faculty of philosophy and one of theology were added in 1553. When the enrollment reached four hundred in 1556 a third home for the College was found in the Casa Salviati facing the Arch of Camillo. By this time it could point to more than one hundred alumni who had gone to various countries of Europe. The great effect of their work increased the reputation of the College and the number of students was six hundred by 1560. The Palazzo Salviati was now too small. At this point Vittoria della Tolfa, the widow of Paul IV's nephew, Orsini, at the request of the Pope, gave the fourth home of the Roman College—a block of houses located near the present Church of S. Ignazio. The new space was quickly used. In 1561 the students numbered eight hundred, by 1572 over one thousand. This was the year in which the *fundator* and *parens* of the Roman College rose to the papal throne.

Fundator et Parens

From the very first days of his pontificate Gregory XIII was very benevolent toward the Jesuit institution. Appreciating its economic straits, he was always very generous in helping

to defray the more pressing expenses. Busy as he was, however, with the foundation of the German, English, and Maronite Colleges, he planned to leave the stabilization of the Roman College to one of his successors. Little by little, he began to change his mind. After deciding to grant a new habitat and requisite funds to the College, the Pope provided for the acquisition of two blocks of houses to make way for the new building. In 1581 ground was broken and on January 11 of the next year the first stone was laid by Cardinal Filippo Buoncompagni, the Pope's nephew. The inscription on it records Gregory's generosity in establishing a new college.

The design of the well-known Florentine, Bartolomeo Ammanati, was selected by the Pope who took a lively interest in the construction. He used to call the College *his* College. He frequently supervised the work personally and anything which did not satisfy him had to be redone. There is a picture on the second floor corridor of the Gregorian which shows the Pope at the head of a large troop stopping before the rising College and ordering the architect to tear the place down and build it all over again. It was not beautiful enough. The scene is summed up in the words written on the picture itself: *Collegium Romanum humiliter inchoatum dirui et magnificentius extrui jubet.* Under his watchful eye the task was completed on October 28, 1584 and the Pope himself was able to inaugurate the new College in solemn fashion. When Father Tucci delivered the official expression of gratitude, Gregory stood and replied in the famous words: *Soli Deo honor et gloria.* He did not wish the name of the College to be changed; it was still to be called the Roman College. All he asked was that his coat of arms, donated by himself, be affixed to the building's main façade. Though defaced after 1870 it can still be seen today. Under it is the motto: *Gregorio XIII Religioni et bonis artibus MCLXXXI.* As a proof of its gratitude the College erected a marble statue of the Pope near the entrance of the new building. The inscription reads: *Gregorio XIII Buoncompagno Pontifici O.M. Fundatori et Parenti Coll. Rom. Pos.* Although the name "Roman College" was retained as Gregory desired, it gradually changed into "Gregorian College," "Gregorian University," "Pontifical Gregorian University."

Sorrow and Joy

From 1584 until 1870 the Roman College was situated in the Palazzo Gregoriano and over the course of the years witnessed a great deal of local landscaping. Its own quarters were enlarged in 1630 by the annexation and reconstruction of some houses located at the present corner of the Via del Collegio Romano and Via del Caravita. In 1660 its former home, the Palazzo Salviati, was torn down to allow for the completion of the piazza in front of the College and for the construction of the majestic Church of S. Ignazio. With the changes in scenery and the passage in time, new faces came, grew old and vanished into the past; accomplished men moved in long lines of succession into the role of professors; generation after generation of young men of every tongue and every nation crowded into its halls. Minds grew more eager for knowledge and the embers of religious fervor began to smolder and burn, inspired above all by the Marian Congregations held in Rome in 1563. There was sorrow as the Society was suppressed in 1773 and joy as it was called back to a new life by Pius VII in 1814 and again entrusted with the care of the Roman College ten years later under Leo XII. There followed a quick influx of students; studies flourished again despite the brief dispersion of 1848-1849. The colleges of various nations multiplied. By 1870 the Palazzo del Collegio Romano was slowly being filled and just a few years later the College withdrew completely from its illustrious home where the Italian Government subsequently set up the *liceo-ginnasio, Ennio Quirino Visconti.*

The university courses in philosophy and theology were then transferred to the nearby Palazzo Borromeo on the Via del Seminario. This part of the Roman College was christened the "Pontifical Gregorian University," and under the paternal guardianship of Pius IX and the strong impetus given by Leo XIII it surged on in vigorous and fruitful activity despite cramped quarters until, in 1930, a new and suitable building was completed in the Piazza della Pilotta.

In the meantime new faculties were being established, new professorships were created, and such associated institutes as the Biblical Institute, and the Pontifical Institute for Oriental

Studies with its annex, the Institute for Higher Religious Learning for the Laity, were springing up. The purpose of these was to bring to realization the wish of the great Pope Pius X who, in his *motu proprio, "Quam Maxime,"* expressed the desire that the Gregorian be a "true and complete university of all ecclesiastical studies, fully adapted to meet the needs of the times."

Meanwhile the *Instituto Massimo* was slowly rising up almost in the very shadow of the Basilica of S. Maria Maggiore. Its task was to carry on the tradition of the Roman College in secondary education. The original institute was established at the Villa Massimo which had been part of the paternal inheritance of Father Massimiliano dei Principi Massimo and which was utilized in 1879 for a small group of young students who were just beginning their formal schooling. Father Massimo, the director, had around him an expert nucleus of efficient co-workers, almost all of them alumni of the Roman College who consequently brought with them a spirit of solid Christian education. In 1887, however, a new building was opened and there the *Instituto Massimo* is located today.

Thus, the torch enkindled more than four centuries ago at the foot of the Campidoglio and handed on from generation to generation in the austere palace of the Roman College, is fanned to flames today in the Gregorian University and the *Instituto Massimo*. It is a torch that burns bright with the light of Christ—a light which the world needs now more than ever.

Puis XII on the Advantages of Retreats for Priests

"We wish finally to recommend to all the use of the *Spiritual Exercises*. For, when we withdraw for a few days from our usual surroundings and our ordinary life and occupations, and enter into solitude and silence, we then give ear more attentively to the words of God, which penetrate more deeply into our souls. And while these *Exercises* call us back to the holier discharge of our duties, and to the contemplation of the most consoling mysteries of Christ Jesus, they strengthen our wills so that 'we may serve Him in holiness and justice all our days' (Lk. I, 74, 75)."

MENTI NOSTRAE, September 23, 1950, *A.A.S.*, XLII (1950), 675.

NEIGHBORHOOD MISSIONS FOR THE CHURCHLESS

Editor's Note: The following article which relates some of the original techniques used by the members of the Mission Bands of our French provinces should prove of interest to those of Ours who are engaged in mission work or the parochial ministry. In it are outlined some of the methods adopted in France to meet a problem which is more acute in that country but which exists in the United States as well—that of reaching the people in the parish who *do not* come to the mission. Although the techniques used would require some adaptation before being applied to our American environment, the plan of attack presented by our author in his article deserves our attention. The following account is a description of a typical mission aimed principally at the non-attending parishioner. It has been taken from *Compagnie*, the official publication of our French provinces. Mr. Gerald A. McCool, of Woodstock College, made the English translation.

In the Lent of 1951 a great four-week mission was given to the entire city of Bourges. The missioners scattered in bands of two and three through its nine parishes. A mission cannot be improvised. It requires long preparation. It supposes also an exact knowledge of how things stand religiously in the place where it is given, for it is in the light of that knowledge that the missioner's approach, sermon-content and immediate objectives will be determined. At Bourges Cathedral, a parish of fifteen thousand souls, the archpriest estimated the average Sunday Mass attendance at fifteen hundred. The proportion in the other parishes ran about the same. So only ten per cent of the people in the town are in regular contact with the Church. Those figures gave us something to think about. We had to take them as the starting-point for our mission.

By the traditional mission-exercises we could hope at best to double the attendance at the church. But what about the rest of the parish? Would there be no mission-contact at all with the great mass of the people in the parish who, for all practical purposes, are living outside the Church? We could be sure of one thing in this mission. It would not be a search for the one lost sheep with the other ninety-nine safely in the fold, for the majority, and a very large majority, of the parish was, and still is, very far from it. It is to these people and to the families to whom the loss of God has brought so much unhappiness that the missioner must go, if he wishes to remain worthy of the name he bears. A mission has to be held

outside the church as much as in it. Certainly we cannot neglect the Catholics, fervent and lukewarm, who still come to the church. The fervent Catholics look to the mission for solid spiritual food and in them we have to develop an apostolic sense. The lukewarm Catholics have still an attachment to the yearly exercises and are more or less faithful attenders at Sunday Mass. We have to show them what genuine Catholicism means.

We have, then, three types of people to work with. The word of God will be revealed in the same truth but with varying degrees of vividness to each of these three classes of people who can be found in the same town. The mission has to be adapted to this situation. For the deeply Christian people who are hungry for solid spiritual instruction a compact twenty-minute instruction is given every morning after Mass with no effort whatever at oratorical embellishment. The aim of this instruction is to give the congregation a formation in spiritual truth such that they will realize and accept their apostolic responsibilities. The faithful attendance of a large number of the parishioners at these instructions has proven the real need of this work in depth. The traditional mission-program is still as effective as ever for the general run of the parishioners who still come to the exercises. We give them an evening sermon, instruction, *tableaux vivants* adapted to the occasion. Various devotions (to the Blessed Virgin, St. Theresa etc.) can also be included in the program, and the various types of specialized retreats should not be overlooked either.

"Home-Meetings"

The part of our work which we would like to emphasize, however, is the mission given outside the church. It may interest you to know how we make contact with all those people who do not come to the church and how we carry the message of Christ to them. You would probably like to know first of all how we meet them. The answer is simple. We go looking for them where they live and where they gather, in homes, meeting-halls, cafés and so on. This is how the new practice of "home-meetings" sprang up. In case you have never heard of this innovation we had better explain it briefly.

There are different types of "home-meetings." You can ask families to invite their neighbors to their home for a chat with the missioner. In this way we capitalize on the natural bond among neighbors. But we can use social and professional ties as well, as a means of bringing people together, and this gives us a more specialized group. One Father got 120 bank-employees to come to meet him one evening after work and 150 store-employees to do the same thing on another evening. Some of the active Catholics in the neighborhood invited the Post Office workers to come to another meeting which was held in a bar. The liberal professions, school teachers, parents of school children, and soldiers all had meetings of their own, and many people who are religiously indifferent or have no faith at all were drawn to them by a sort of group-unity. A Father was asked to come to the lay youth-hostels, and other meetings were organized for the local shopkeepers and the young working-class families of the neighborhood. Every tie which could be used to gather a group was given our attention.

It might interest you to know where our meetings were held. Some of them took place in private homes (fifty-five people were crowded into one dining-room); some were held in cafés; others in public halls. We held them anywhere and everywhere as circumstances dictated. A carpenter shop, the drying-room of a laundry and the back room of a baker's shop were also used. Twenty, fifty, a hundred and sometimes more people attended these various meetings. They cannot be crowded, however, or friendly contact becomes too difficult to establish. People lose their courage and feel less at ease in expressing themselves. The way in which the invitations are given is the chief factor in determining the size of the assembly. Lay people assume full responsibility for all the details connected with their organization, and this is a job for really militant Catholics. It is essential that every invitation be given personally and this is especially true if the person invited is an unbeliever or if he is hostile or indifferent to the Faith. If the meeting is composed mainly of Catholics, it has failed in great part to achieve its purpose because it has lost its missionary character and is no longer the word of God spoken to those who are far from Christ.

"Home meetings" are made up of women for the most part, although husbands often come with their wives. There is more of a family atmosphere in these gatherings. Our "café meetings" are meant chiefly for men. The atmosphere there is less reserved and the men come out openly with what is in their minds. The important thing at these meetings is to create an aura of good-natured friendliness from the very beginning. Flat contradictions and partisan discussions are out. The men came here to talk and not to prove who is right and who is wrong. The atmosphere has to be such that even if a man came with the intention of making trouble, he will feel that opposition and obstructionism is out of place here and will do nothing but turn the other men against him. Every man has the floor in turn, and the number of men who have not hesitated to come out with what they really think about things is remarkably large. One man will say that he is an anarchist; another will admit that he is divorced . . . The big thing is to get a discussion going fairly soon. This is not the place for the missioner to give a long and learned discourse. Rather he should stimulate a friendly conversation. "In church," one of the men present will often say, "there is only one speaker, and he always says the same thing. Here, at least, we can talk." And what he says is true. In the course of the discussion, if it is well directed, the missioner will manage to highlight the essential aspects of Christianity. Very frequently at the close of the discussion, when a good number of the men have already left, a small group forms and continues the conversation well into the night, taking advantage of a contact with the priest which until this moment they have scarcely ever had.

Perhaps you might like to know what subjects are brought up. On principle anything more or less connected with politics is avoided. Discussions of that sort get you nowhere and they are no concern of the priest. Economic topics of a purely social nature are often delicate. After all, the priest has come to talk about God and that is the subject he has to approach from one angle or another. Furthermore, the people there expect him to speak to them about Christ. In general, religion comes up in two ways in the course of these meetings. The first is the great question: does the modern world need God?

A recent film, the news items in the daily paper, a personal experience narrated by someone present can be the starting point of the discussion. The second way in which religion comes up requires more cautious handling of the discussion by the missioner. We have to ask in all honesty: what is keeping people away from the Church? Is she in her external action raising a barrier between men and God? One of the men present at a discussion summed up the attitude of the group in this way: "We believe in God, but we don't believe in priests." Objections of all sorts are thrown up: the ceremonies of the Church are incomprehensible; her priests are unapproachable; they are no better than civil servants; the Church is a "money-power"; she is on the side of the "big people." Other objections arise from the bad example given by people who call themselves Catholics, the Church's ineffectualness in bettering the condition of the world and the social injustice which the Church tolerates. The missioner has to clear up these difficulties and speak of the true nature of the Church, of Christ and of His commandment of love. Very often the exchange ceases to be a conversation and is transformed into a living catechesis.

Results

You may wonder what sort of results have been obtained from these "neighborhood meetings." They have come as something of a shock to the people and for a long time after they are over they form a subject of conversation in factories and offices. What surprised the people most and really won their hearts was the experience of having a priest drop into their home or a café for a friendly chat. They were delighted to meet a priest who would speak to everybody, who could speak of his faith with no trace of anything like party spirit, and who made a real effort to understand other people. Our chief accomplishment was the establishment of this friendly contact with a priest and through him with the Church of Christ. The great distance (far greater than is generally imagined) between the priest and the man in the street has been narrowed. Our experience has been the same everywhere. In the cafés, the meeting would be concluded by a friendly round of drinks and after that the conversation would con-

tinue in separate little groups. "Come back again," we would hear, or "If all the priests were like that!" After an evening like that a good many prejudices against the Church and her priests are lost, and men who were indifferent or hostile to her discover that there can be a more genuine and vital Catholicism than the one that they remembered or of which they had only a distorted image. The ground has been cleared for grace. We may well wonder when the seed which has been planted in that soil will take root and grow, but one thing is certain and that is that the contact made with those outside the Church must be followed up after the mission.

Another fact of no small importance which should be noted here is that these "neighborhood meetings" have brought a number of people back to the sacraments because these men and women who had not been near the church for a long time found in the priest a man of God who dealt with them in a friendly way.

Another technique which proved successful at Bourges, as in most of our provincial cities, was the giving of a number of lectures on education. These lectures attract a large audience of Catholic parents and many other people also (high-school teachers, doctors, public officials, people who have been divorced and remarried) who could not be reached in any other way. These lectures should not be restricted to a few practical suggestions. They give us the opportunity to touch on the major problems in education: the child and the family—the long time needed for the formation of a man and the atmosphere of peace and affection which this formation demands—the awakening of moral consciousness and the religious sense. Many of the people in our audiences have had their eyes opened to their moral responsibilities. Many, too, have begun to get an understanding of the moral problems, tragic in their import for parents and children, which constantly torture the consciences of divorced parents who have remarried and founded a second family. Reflections of that sort are valuable at a time when divorce appears to be one of our most fearful scourges even in circles which still call themselves Catholic.

HISTORICAL NOTES

BERCHMANS COLLEGE

NEW PHILOSOPHATE IN THE PHILIPPINES

These pages tell the story of a philosophate that pulled up its stakes to cross four hundred miles of Philippine waters, not in the face of persecution, but to fulfill a project of growth and steady expansion. At a time when the problems of the Far East weigh so constantly upon the world's attention, here is a Jesuit story of progress and hope.

Slightly larger than Rhode Island in size and with a total population approximating one million, Cebu Island is the hub of the Visayas, the group of seven islands in the center of the Philippine archipelago. Like most places enjoying a focal position, Cebu boasts of a busy port of entry, situated on the east central part of the island. At this port, Cebu City, tankers of the Shell Oil Company, Norwegian ocean liners, freighters bringing goods from America, and inter-island steamships constantly drop anchor. In ancient times, before the Spanish galleons of the Manila-Mexico trade route sailed in, Cebu City had done commerce with junks from China and Siam and with the fishing boats of the Japanese.

In 1918 this city of 150,000 was chosen as the site of Cebu College, a southern branch of the University of the Philippines in Manila. The Province of Cebu then donated a forty-four acre lot and later a two-story concrete edifice to serve as the main building of the College. With this for a start, the University added a gymnasium, two dormitories, and cottages for the faculty.

The site chosen in Lahug district, Cebu's finest residential section, was ideal for such an institution. Busses could easily bring students to the city's shopping center in ten minutes. The campus itself, studded with shady trees, stood on a natural elevation with the mountains as backdrop and with a wide view of the sea and the neighboring islands of Mactan and Bohol.

During the last war Cebu City and its environs paid a heavy price for their liberation. Except for the main building and the girls' dormitory whose shell-marked walls still stood,

the Cebu College collapsed in ruins. Through the help of the United States Government, the main building was renovated after the war and Cebu College reopened in November, 1945. At this time the board of regents of the University had laid plans for a new girls' dormitory and a gymnasium. But on the occasion of its twenty-sixth commencement exercises in 1949, with the gymnasium still in the blueprint stage, the editor of the college yearbook pointed out that ". . . Cebu College faces a recurrent problem with the earmarks of a permanent crisis. The problem lies in her perennially small yet dwindling student constituency." The crisis was indeed permanent, and by the summer of 1950 Cebu College closed down. There was talk of turning it into a fisheries school or leasing it to the earliest bidder.

The Problem of the Philosophers

Back in Luzon, the largest island in the Philippines, the opposite problem faced Jesuit superiors. There they had too many Scholastics for the size of their building. In Sacred Heart Novitiate, about thirteen miles north of Manila, novices, juniors and philosophers were living together in very crowded conditions. This Novitiate, the gift of an American benefactress, housed in 1951, 13 priests, 107 Scholastics and 11 Brothers—131 in all. Yet it was originally planned to hold one hundred Jesuits. Since 1933, however, when the first group of around thirty-five Jesuits came from the old San José Seminary in Padre Faura, Manila, to this new Novitiate, God had sent the needed increase of native vocations, replacing the trickle of two or four applicants in the early 'thirties by the steady flow of thirteen in 1948, seventeen in 1949, twenty-eight in 1950. Rejoicing at the news that another group of more than twenty postulants was expected in June, the community at Novaliches did not object to studying in overcrowded ascetories, or waiting in line for showers, or putting up with combination rooms that were classrooms in the morning, aulas at noon, auditorium in October, and dormitories during repetition time.

But evidently something had to be done. As early as 1938 superiors had considered plans for a separate philosophate in Baguio City, the summer capital of the Philippines. An

experiment was then conducted, testing the suitability of this mountain resort five thousand feet above sea level as the site of a Jesuit scholasticate. Accordingly the philosophers moved up to Baguio and stayed there for two years in a rented building until their recall to Novaliches in 1941, just before Pearl Harbor.

The attack on Pearl Harbor ended any further plans to solve the problem of the philosophers. The bigger task of guiding a large community through the war years confronted the Philippine Mission. Even in its laconic Latin entries, with occasional English insertions called for by the excitement of the times, the war diary of the philosophers makes inspiring reading. It is left for those who were philosophers then to record the details of their 1941 Christmas Day evacuation to the Ateneo Grade School at Intramuros, Manila's Walled City, and their walk the next day in bands of three along the Bonifacio Drive that led to the Ateneo de Manila while Japanese planes flew overhead. It is left for them to tell what challenges were met during the occupation, what trust was confided to them as the American Jesuits were driven away in covered trucks to concentration camps, what growth of mind and spirit there was as they dispersed to various provinces when the battle for the liberation of Luzon began in 1944.

Expansion After the War

After the war, on May 9, 1946, the philosophers were back at Novaliches, one of the few Jesuit houses saved from destruction. Soon, in Quonsets and *nipa* buildings, the different Ateneos in the Islands reopened and within two years the number of applicants seeking admission to Novaliches was on the upswing. Once more the problem of the philosophers was before us; this time with a more urgent demand for a solution.

On finishing the Long Retreat in October, 1950, given to the largest group of novices in the history of the Philippine Mission, Father Denis F. Lynch, Master of Novices, passed by Cebu City on his way to the missions in Mindanao. Through Justice Fortunato Borromeo, whose son is a novice at Novaliches, Father Lynch heard of the problem of the Cebu

College. This College with nobody in it might prove to be the long-sought solution for a novitiate with too many philosophers. This suggestion was transmitted to Rev. Father Leo A. Cullum, Superior. The Mission Procurator, Father J. E. Haggerty, was then sent to Cebu to gather all necessary information.

As it turned out the facts obtained were so favorable to the Society, thanks to the generous cooperation of Justice Borromeo, who later worded the contract, and of Governor Cuenco of Cebu, an alumnus of our Ateneo de Manila, that by the middle of December, 1950 Cebu College was leased by the Society for five years with an option of five more years.

At this point the question might be asked: What other advantages can Cebu College offer besides solving the need of a separate philosophate? In the first place, the island's central position gives it value as a link between our houses in Manila and our mission outposts in Mindanao. Previously Jesuits conducting retreats in the Visayas or missioners purchasing in Cebu supplies which cannot be found in Mindanao had no Jesuit house in which to stay. Likewise a Jesuit house at Cebu could serve as a more accessible retreat house for the missioners in Mindanao. This saves them from making an expensive trip to Manila. Finally, it had long been the wish of Very Rev. Father General that the Mission establish a language school for Cebuano, which, as the most important Visayan dialect, is spoken in most of the regions where Jesuit missions are located. Berchmans College would provide the facilities for such an undertaking.

In the course of a conference during the Christmas holidays of 1950, Rev. Father Francis X. Clark, then Rector at Novaliches, told the philosophers that they could inform their parents about their coming transfer to Cebu sometime in April or May. The philosophate was to be officially known as Berchmans College. Inasmuch as small private rooms were to be provided for forty-six philosophers, a new wooden building had to be constructed at the Cebu site. Work on this two-story building started on March 4 under the supervision of Father George J. Willmann, National Chaplain of the Knights of Columbus in the Philippines. It was hoped that the building would be ready by the first week of May.

For the philosophers and juniors, that meant a summer of packing and crating. There were to be no professionals to pack more than 7,000 books, no hired carpenters to drive in the nails on 238 wooden boxes or string old telephone wire around 265 cartons. Work started the day the first philosopher stepped out of the final-examination room during the second week of March. With Father James J. Hennessey in charge, the Scholastics worked from half-past eight in the morning till five in the afternoon. But packing came to an end two weeks sooner than expected for the philosophers. Though originally scheduled to leave for their villa in Baguio City on April 12, the philosophers were told on March 30 that they were to take a bus for Baguio early the next morning. Superiors had decided to advance the date of departure for Cebu. After the shortened villa at Baguio the philosophers returned to Novaliches on April 13. They were to spend the night at *La Ignaciana* in Manila. So, two hours after their arrival from Baguio, they boarded the bus and waved farewell to Novaliches.

Farewell to Novaliches

It was hard to say good-bye to Sacred Heart Novitiate. For most of the philosophers, Novaliches had been home for six years. There they had grown up in the ways of their mother, the Society of Jesus. "But," as Father Francis X. Clark (since then appointed first Rector of Berchmans College) told the novices and juniors that evening during the farewell program, "though we are sad in leaving Novaliches, there is more joy in our hearts, for Berchmans College is a sign of growth, growth for our Society in the Philippines."

The following morning, April 14, after the first open-air Mass held in front of the new statue of St. Joseph on the Novitiate grounds, Father Clark and fourteen first-year philosophers prepared to leave Novaliches for Manila. As they rode out, the big bell of the Novitiate was ringing, and the novices, lined along the way that leads from the Lourdes grotto to the gate, were singing the traditional *Ave Maris Stella*—most appropriately this time, since a voyage by sea would begin that night. At Manila the parents of many Scholastics waited to welcome their sons home for the first time

in years. After a day of family reunion the philosophers took a buffet supper at *La Ignaciana,* and were soon ready to leave for Pier 4 in Manila's North Harbor.

Moored to the dock that smelled heavily of copra, and still filling her holds with crates for the southern islands, was the "Boatswain's Hitch," home of the roving Jesuit community during their trip to Cebu. This former C1M-type freighter was launched during the last year of the war and saw service in Okinawa waters. Through the kindness of the Aboitiz-Everett Steamship Corporation, the Jesuit pioneers of Berchmans College were to get special accommodations, occupy two cabins and the entire navigator's deck for third-class rates. There were many sights on that busy pier to capture the attention of onlookers, such as the time five bellowing carabaos or water buffaloes were lifted up from the dock to the ship's deck. But Exhibit A that night was the sight of thirty-five American and Filipino Scholastics carrying baggage up the gangplank to the highest deck of the "Boatswain's Hitch." For an hour the white-robed stevedores formed a line and passed typewriters, boxes, laundry bags from hand to hand. Among the spectators were the parents and friends of the philosophers. They stayed on the pier till the boat finally raised her gangplank at 9:50 P.M.

A voyage on board a crowded freighter in an archipelago of seven thousand islands can be more interesting than an ocean trip on board a luxury liner. During the entire voyage, blessed with good weather, islands could be seen on both sides of the ship. Daily Mass was celebrated on the third-class deck on the aft side of the ship. After their first breakfast at sea, the new Mission status was read. Before the status came out, the Scholastics had some knowledge, from the faculty boxes they packed, that Fathers Hennessey, Horgan, and Hyland were to join them. But there were to be more additions. The new philosophate was to have its largest faculty in years: eight Fathers in all. The big surprise came when, in the list of those assigned to Cebu, the name of Father Hennessey, who had all his baggage on board, was not to be found. He was to join Father Deppermann in rebuilding the famed Manila Observatory. By April 30, the former science professor, who had worked so hard to make all the

arrangements and preparations for the transfer to Cebu and to whom Berchmans College is so greatly indebted, was on his way back to Manila.

The New Philosophate

As the ship sailed into Cebu waters on Monday morning, April 16, Rev. Father Rector celebrated the Votive Mass of St. John Berchmans. Passing by the island of Mactan where Magellan, the Spanish navigator who discovered the Philippines in 1521, was killed, and within sight of Cebu, oldest city of the Philippines, the Jesuits prayed: *ut beati Joannis vestigia sequentes, viam mandatorum tuorum dilatato corde curramus . . .* " And in their hearts was the thrill of countless Jesuits looking upon the land of their missionary labors, of Xavier gazing upon the sands of the Indies, of Claver, de Britto or Isaac Jogues as they stepped ashore with eager hearts to carry on the work of God.

The harbor pilot steered the "Boatswain's Hitch" alongside the wharf at Cebu City at 8:30 A.M. Father Willmann waved welcome as the gangplank was lowered. After seeing their cargo safe in trucks, the new arrivals headed for the Lahug district where Father Joseph A. Priestner and Brother Manuel Pascua, whose efficient construction work assured a dependable water and electrical supply for the new philosophate, greeted them on the steps of Cebu's first Jesuit community in 183 years.

As they went up the two flights of stairs to the chapel for their first visit, the philosophers found out that the Blessed Sacrament was not yet reserved there. This continued for two days until a tabernacle was borrowed from gracious Archbishop Julio Rosales. Though many other things were lacking too, like library shelves, desks and cabinets, kitchen and scullery (food was supplied for the first three weeks by a family caterer), still the essentials of community life were at hand. And as they opened the doors of airy rooms and gazed out into the twelve-acre campus, everyone had ample reason to thank God. This they did the next morning as they knelt behind classroom chairs on the cement floor during Berchmans College's first community Mass, the Votive Mass of the Sacred Heart. One feature of the new philosophate

that was not missed by these dormitory-ascetory veterans was the building housing their private rooms. Situated behind the main edifice and running from east to west, it has rooms for thirty-four Scholastics. Separated from the left wing of the building by two cement courts is the guest house, on whose ground floor are rooms for twelve more Scholastics. Confirming Cebu's pivotal position as a link between Mindanao and Luzon is the fact that this guest house welcomed twenty-seven Jesuits during the first three weeks.

Will Berchmans College be permanently located in Cebu City? Only God can tell now. But permanent or not, the philosophers spent the first two weeks in work clothes and rolled-up sleeves transforming Cebu College into a building fulfilling the needs of a religious community. Sawdust and piles of wood cluttered up the campus as they designed and planed built-in cabinets and bookstands for their rooms; then they climbed scaffolds to paint, went down into the cellar to put classroom chairs together, went out around the grounds to sickle and mow the grass, and after meals washed dishes and set the tables.

When the first class held in the new philosophate opened on the last day of April under Father Daniel Clifford of the California Province and China Mission, who taught the summer course in experimental psychology, the corridors and classrooms still contained unopened boxes. Outside, the lawns needed much more mowing, and goats and horses grazed within the unfenced campus. Although these and many similar jobs remained to be done in the coming weeks, at least Berchmans College was off to a good start.

The Old Society at Cebu

Besides the responsibility of starting traditions that will determine the spirit of Berchmans College in the future, the Cebu community has the weight of a glorious tradition behind them to live up to. This tradition was left behind by the Spanish brothers-in-arms of St. John Berchmans, who, four years before the birth of the Saint in 1549, were already working in Cebu. The first Jesuit to labor here was Father Antonio Pereira. So loved was he by the Cebuanos that the people desired to have a Jesuit house in this city. In fulfill-

ment of this wish, Very Rev. Father Sedeño, the Vice-Provincial, left Manila on June 30, 1589 with two other Fathers and a Brother to establish a permanent house of the Society in Cebu. Their journey took twenty-two days and was described as "more dangerous than an ocean voyage." The site of their wooden house, obtained with money contributed by the people of Cebu, is still pointed out today. In this house Father Sedeño, the architect of Manila's Walled City, died on September 1, 1595.

Two months after their arrival, Father Pereira already had his small school of "reading, writing, arithmetic, and Christian doctrine" well under way. To increase the curriculum of this school, Cebu's first bishop, Augustinian Bishop Agurto, persuaded Father Chirino, Superior of the Cebu community, to open a Latin grammar class. The suggestion worked, and the Provincial of Mexico could report that the school added to the prestige of the Society in the Islands. Jesuits continued working in Cebu until the suppression in 1768.

Magellan's Cross

Early in its history Cebu City was called *Ciudad del Santísimo Nombre de Jesús,* the City of the Most Holy Name of Jesus. From the time the first Mass was celebrated at Cebu on April 14, 1521, when Magellan landed there and eight hundred Cebuanos with their prince were baptized, the Church in the Philippines has grown to 14,032,236 Catholics.

To celebrate this first conversion, Magellan set up a large cross on the shore of the city. Today a cross stands on the same spot, enclosed in a small kiosk-like building in front of Cebu's City Hall. The old Cebuanos like to think that this cross is a growing cross, that it has grown since that April morning of 1521, and that it is the symbol of the Catholic Church spreading like the growing mustard tree to cover the Philippines from its northern tip at Aparri to its southern point at Jolo.

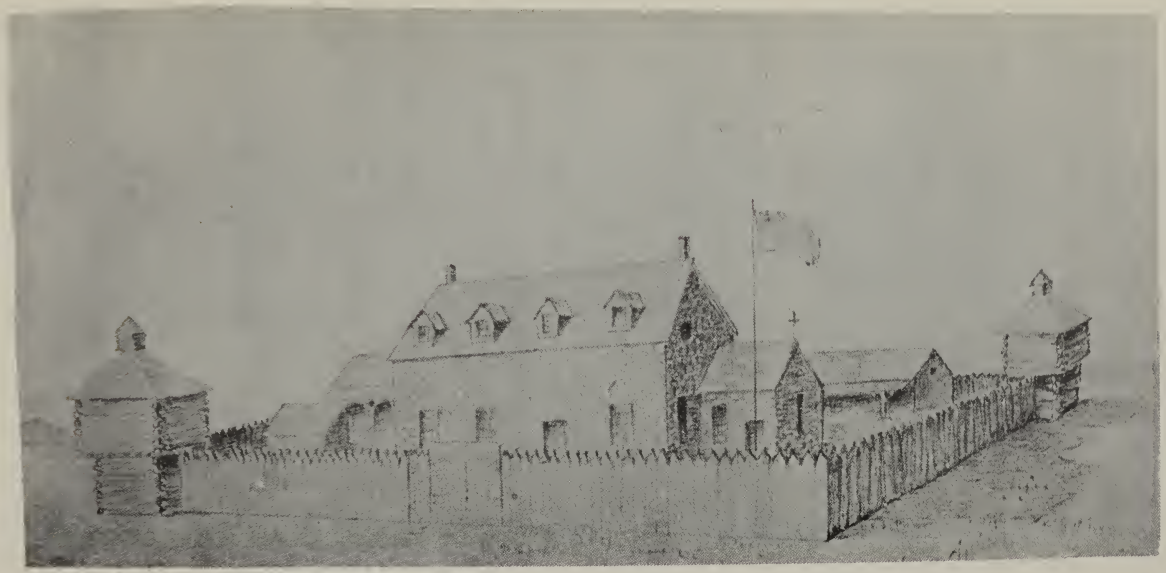
ANTONIO L. LEDESMA, S.J.

THE "JESUIT COLLEGE" AT KASKASKIA, ILLINOIS, 1718-63

The words "Jesuit College" in our title are placed in quotation marks in deference to the opinion of that fine Jesuit scholar and beloved old Southern gentleman, Father Eugene A. Magevney, who writing on this topic in WOODSTOCK LETTERS in 1902 entitled his article "An Interesting Myth," the myth being a college at Kaskaskia. He proved his point to the readers of that day, and so far as we are aware no Jesuit writer has subsequently ventured to claim that the early missionaries in those parts ever attempted the establishment of a college in the wilderness.

Father Magevney merely amplifies the negative position taken by Mr. William Pillsbury in the *Transactions of the Illinois State Historical Society* of the preceding year. He further insisted that no Jesuit had at any time made such a claim and that historians who had been educated by the Jesuits, notably Mr. Oscar Collet, a specialist in that field, and John Gilmary Shea, the paragon of American historians of that day, and others unanimously rejected the idea. Shea avers that "it is certain that the Jesuits never had a college in Illinois in the French days."

Some decades of years ago, especially in Europe, there would have been no gainsaying these negative arguments; but young America is enriching our language and the reality, as well, that underlies the language. It has broadened the entire field of education, and invented new terms or given wider significance to the old words to express these expansions. To the Jesuit, as late as the time of Father Magevney's letter, 1902, a college meant a school in which Latin and Greek were taught throughout almost the entire college curriculum, in conjunction with some accessory branches of minor importance. The college was a place where young lads between the age of twelve and eighteen, assembled for the most part from cultured and pious homes, and remote from all mercenary employment, communed with the supreme masters of Roman and Grecian thought and expression. To these, any combination of the word "college" with "industry" or "agriculture" or with the notion of "adult education" would seem a con-



FORT GAGE IN KASKASKIA, THE OLD "JESUIT COLLEGE"

It was here that General George Rogers Clark captured the sleeping commander of the British forces on the Fourth of July, 1778.

tradiction in terms, an impossibility. It confused youth and maturity, the ideal and the practical, the world of thought and that of toil. In the American language, however, we have "business colleges," "agricultural colleges," and colleges of various sorts besides those of "arts and sciences." Speaking this language, it must be acknowledged that there was an industrial establishment at Kaskaskia that was properly denominated a college—a college of agriculture.

The Village of Kaskaskia

At the time of the expulsion of the Jesuits, 1763, there were in that little village of less than 2,000 inhabitants, young and old, white, black, and red, "workmen, blacksmiths, carpenters, joiners, brewers, masons, etc."[1] but most of all, farmers. For this is in all the books, that when some years earlier, New Orleans was threatened with starvation, 800,000 weight (pounds) of wheat was sent down the Mississippi to the rescue. It is not too much to conclude that when disposing of 800,000 weight to New Orleans, at least an equal quantity and a little more was reserved at home. Thus we witness a harvest of almost two million pounds of wheat, that was planted, tended, reaped, winnowed and binned by what must have been a technically well-directed, educated, and cooperative body in that scanty population. Clearly there was no lack of teaching where such results were attained, and it has never been suggested that anybody else did this teaching there except the Jesuits.[2]

It was not so much the Jesuit Fathers as that small magnanimous branch of the Order, the Brothers—who are so highly esteemed within the Order but so little recognized without, except by the angels—to whom must be ascribed the management of the Kaskaskia School of Agriculture. We shall not list Brother Jacques Largillier, *dit Le Castor*. He lived too early. Undoubtedly it was he who drove the plow which was the first to cut the soil of Illinois, and he experi-

[1] *Illinois Historical Collections*, XI 327.

[2] It must be said of these figures, which are founded on a local tradition, that it could be permitted to our readers to divide them even by ten. They will still be both astonishing as an estimate and glorious as a record of benevolence.

mented with native grapes to procure wine for the altar. But it is the year 1718, when Jacques had gone to his reward, and Brother Zebidee planted a bushel of wheat in early spring and in late July reaped ninety bushels, that should be taken as the origin of the College.

Let us take a look at the institution. We must pass by the Church as not belonging to our subject. Look rather at the immense fields of maize, no longer in clumps, but in ordered consecutive rows. Look at the boys at work, here cutting trees for fences and grafting experimentally, driving the horses, milking cows, cutting hay; there gathering nuts; there bringing eggs from the hen-house, pitching hay into the loft of the great barn under skilled directors, breeding cattle. See the creamery, the winery, the distillery, the blacksmith and carpenter shops. These young students were receiving instructions in botany, forestry, horticulture, entomology, meteorology and every other science ancillary to husbandry, all unaware perhaps of the names of any of these branches of learning.

Was not this institution America's earliest or at least one of the very earliest colleges of agriculture? Ordinarily this type of school is supposed to have originated with the Morrill Landgrant Acts. High school pupils are now supposed to know the date of Senator Morrill's great idea as well as they know the date of Gettysburg, the outstanding event of the following year, but now recognized as a matter of far less importance. To him belongs the credit of originating on a national scale no less than seventy of these colleges of agriculture. But it is acknowledged that before any Acts of our Federal Government, various states, especially those in the old West, Michigan and Iowa in particular, were conducting what were in fact complete agricultural colleges. May we not go back a step further and find that private enterprise had anticipated the states and pointed the way of progress? Undoubtedly the writers who, in Father Magevney's opinion, were out of step when they wrote of the "Jesuit College" at Kaskaskia—Amos Stoddard, Governor John Reynolds, Henry Brown, and Davison and Stuve—were actually leading the procession. Their works were widely read in the Mississippi Valley and in the farming states, and it is impossible to doubt

that the minds of some of our early legislators were stirred to action and emulation of that pioneer Catholic enterprise at Kaskaskia.

We have rather arbitrarily chosen 1718 as the date of the origin of the College. There can be no question as to the date of its extinction, 1763. It went out of existence just after the French and Indian War when Illinois, with all the old Northwest, came under British sovereignty. But it was not the British who closed the school. Some so-called French statesmen, enemies of God and of His friends, seized all the Jesuits and transported them all save one back to France, confiscated their property although it was under British jurisdiction, and auctioned off their chattels, even the sacred vessels of the Church. It is interesting to note that among the bidders was Pierre Liguest Laclede who was just then up from New Orleans on his way to win eternal fame as the founder of the City of St. Louis. How the course of history would have been changed had he been the purchaser!

Historical Interest

A decade of years after Father Magevney's "myth," the sober *Journal of the Illinois State Historical Society* carried a full-page illustration of "The Old Jesuit College." It was a structure of ample proportions. It became the barracks of the British troops and was know to them as Fort Gage. Many students could have been accommodated in its halls and classrooms. It wins its place in history as the building in which the British commandant was awakened from his sleep by George Rogers Clark who on July 4, 1778 informed him that America had just this moment assumed control of all the once British West. It should be a pleasing consideration to every Jesuit, to every Catholic, and to all men of good will, to realize that it was from the old Jesuit College that metaphorically the American flag was unfurled to float out over an area almost equal to that of all the thirteen original colonies. The French and now the British Royal Governments were gone. A tenacious Spain still ruled the far-reaching Louisiana Territory. But Kaskaskia had her Liberty Bell that welcomed Clark with a loud peal.

Old Kaskaskia, however, is no more. The Mississippi cut

three miles across the land, and, when the altar of the Immaculate Conception had been removed to the care of the Jesuit community of St. Louis, obliterated the last traces of the place. But gathered under the shadow of a new Church of the Immaculate Conception there is a new Kaskaskia, a little over a mile south of the doomed village. Politically it is still a part of the state of Illinios, but the main current of the river divides it from that state and has driven it into the shelter of Missouri. A traveller of today, going south from St. Louis, along the Missouri side of the river for about seventy miles, and passing through the historic city of Ste. Genevieve and the neat hamlet of St. Marys, may, without alighting from his car, reach the fields where Brother Zebidee, not once but often, planted the fruitful grain at the pioneer College of Agriculture at Kaskaskia.

LAURENCE J. KENNY, S.J.

OVERSEAS ORDERS

"Say, Father, your orders just came in. You're going to FECOM. See the adjutant; he has a copy of the TWX. How do you like the idea? You'd rather go to EUCOM, have a chance, maybe, to visit Rome and see the Holy Father. That would be fine." This from the executive officer of the battalion to which the Chaplain is assigned.

So the Padre hustles over to the adjutant, thinking as he goes that FECOM means Far East Command, which in turn most probably means Korea for a Chaplain First Lieutenant, and that TWX means a telegram, and that he would prefer to go to the European Command. Arriving at the adjutant's office, he finds that all he is getting is a sheet of yellow paper stating that he must report in at a Casual Personnel Center on the West Coast in three weeks. Orders are being cut at the Post Headquarters and will be down to the battalion tomorrow. Meanwhile the Father should turn in all his property, visit all the offices on post to have them sign his clearance paper, see the dentist, collect travel pay, arrange with the other Catholic chaplains to take his Masses, and a hundred and one other details.

Three weeks look like a long time, but as the Padre has to pack up all his belongings, travel back East six hundred miles or so to get home, make an eight day retreat, and move across the States, he has only a few days to spend with his folks. Reaching the West Coast at the appointed time, he reports in at the Casual Officers' Section, is assigned to a barracks, dormitory style, and just waits, along with his companion chaplains. It makes him wonder whether Milton was thinking of the Army when he wrote, "They also serve who only stand and wait." The good Father, however, does no more standing than he has to, for he has discovered the wisdom of the Army method of relaxing in a prone or supine position.

Thrice a day he looks at the mammoth bulletin board to see if his name is up, he eats chow at the officers' mess, arranges with the Catholic chaplain on the post for a time to say his Mass, orders his identification tags, ("dog tags," in Army slang) finds his way to QM (quartermaster) to draw his shelter half, tent poles, stakes, entrenching tools, field jacket, and other *impedimenta,* visits the PX (Post Exchange) to pick up a few send-home items such as handkerchiefs and ash trays, stamped with the name of the Army post or the nearby city, wanders into town to take in the sights, comes back and waits around for his name to appear on the board.

The business of waiting becomes tiresome, so after a few days of looking in vain, he wonders if the Army has lost his name. As his better judgment tells him "no," he perseveres and is finally rewarded. Now everything is rush-rush. He'll have to pack his personal belongings which were all compactly arranged when he checked in at the Personnel Center, but are now scattered on and under the bed and hanging on the nearby wall; then there's all that field equipment to stow away in the duffel bag. Surveying the jumbled equipment about him and wondering where to put what next, the Padre looks at his watch, reminds himself he has a final briefing to attend, and hustles across the road to the briefing room. Back in the barracks again, to finish that packing and write the final letter home.

So the Padre, weighted down by a loaded duffel bag in his left hand, a cargo pack slung over his shoulder, a Mass kit

in his right hand, and a steel helmet on his head, wearily trudges from the barracks and boards the bus for the plane or boat along with the other equally-laden chaplains. Just one stop along the route—a short stop, but long enough for the Medics to jab a needle in his arm.

If the good Father is going by plane, it will be zip-zip and you're in Japan, with time out only for refueling. If he's going by boat, the trip will be leisurely; he'll have daily and Sunday Mass for the troops, Rosary, religious instruction. He'll be the pastor.

When he arrives in Japan, he'll turn in the stateside orders that were given him before leaving the port of embarkation or the airfield, and await new orders. And he may move fast. He may find himself in Korea in a few days.

At every Replacement Center where he stops along the way, he hands in his old orders and awaits new. He still doesn't know exactly where he is going except somewhere in Korea. It may be to a hospital, or Engineers or Ordnance or Infantry Regiment, or a Medical Battalion or a Transportation Group, an Anti-aircraft Battalion. He just waits. The Eighth United States Army in Korea will inform him soon enough, so he drops his duffel bag and other *impedimenta* near his assigned cot, stretches out weary bones, pulls a blanket over him and peacefully lets the Army make the next move.

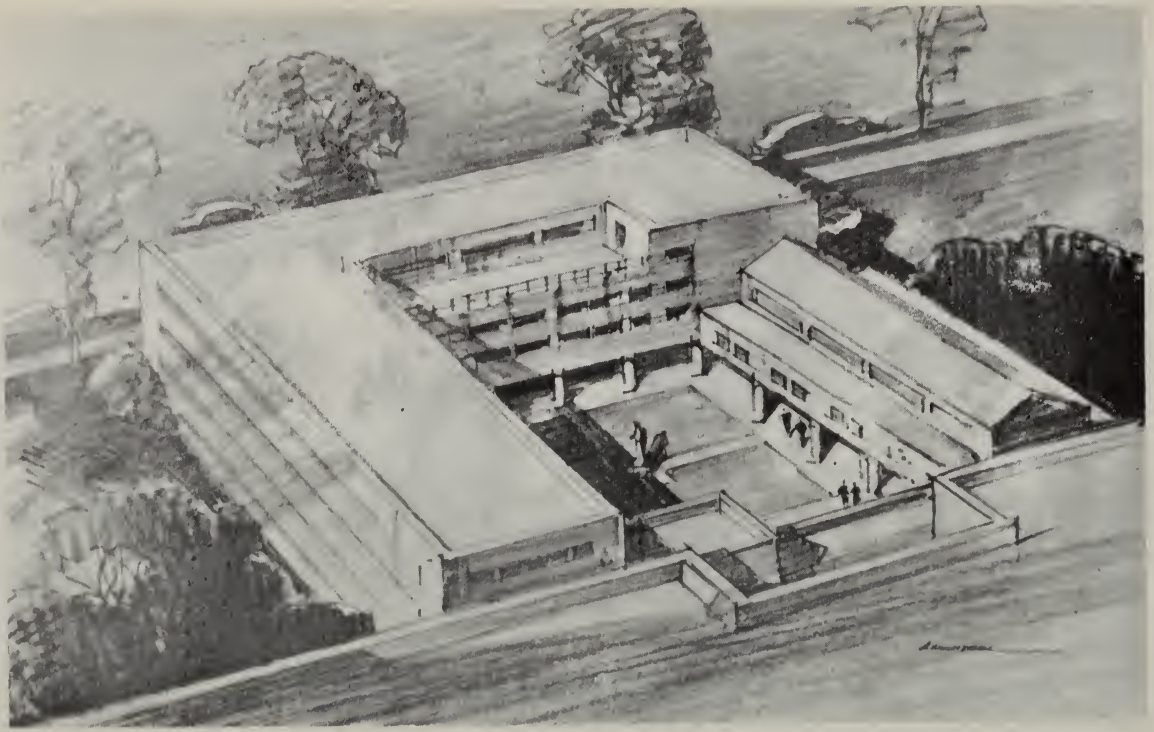
ERNEST B. CLEMENTS, S.J.

THE NEW COMMUNITY AT MARQUETTE HIGH

On the warm, sunny morning of May 16, 1951 Father Richard McGloin, the first Rector of Marquette University High School, broke ground for the community's first faculty residence. The Marquette students and faculty, who had assembled after Mass on the debris-cluttered lot behind the school building, applauded when Father McGloin turned over a spadeful of earth and stone.

Almost nine months to the day after the High School faculty had been separated from the Marquette University faculty, the High School Jesuits were beginning to build

GROUND BREAKING CEREMONY, MAY 16, 1951



PROPOSED FACULTY RESIDENCE, MARQUETTE HIGH SCHOOL

their own home: an event of great significance to Milwaukee Jesuits. Since 1857, when the Jesuits opened St. Aloysius Academy next to St. Gall's Church on Michigan and Third, now in the heart of the downtown district, the High School faculty had lived with the pastors of the parish, or with the University faculty or with both.

St. Aloysius Academy was a two-room frame building, with fifty students and two teachers. Its successor, St. Gall's Academy, built in 1864 on the same site, had four hundred students and a much larger faculty. It was during this time that the Jesuits teaching at the Academy lived with the pastors of the Church. When the Academy moved to a new site on Tenth and State Streets in 1881, it was called Marquette College since college classes were also offered. The faculty quarters were in the school building.

Johnston Hall was built on Twelfth and Wisconsin by Robert A. Johnston in 1907. When the College department moved there in that year, the High School faculty moved also. The Jesuits who taught at what became Marquette Academy after the division, walked the five blocks from Johnston Hall to their classrooms. But this was only the beginning of the commuting. The faculty soon found itself teaching two miles from home when the Marquette University High School was erected in 1925 at Thirty-Fifth and Wisconsin Avenue as the Ellen Story Johnston Memorial. On foot or by bus the Fathers and Scholastics travelled back and forth every school day. So it went for twenty-five years until the growth of both the High School and the University caused overcrowding at Johnston Hall. Even after an old rooming-house behind the residence had been converted into an annex, the living facilities at the University were insufficient.

Finally, on September 13, 1950, the High School faculty was established as a separate community, and Father Richard McGloin was made its Rector. While negotiations for getting a residence were going on, makeshift quarters were set up in the High School building. By Christmas, 1950, Father McGloin and thirteen other Fathers were living in various nooks and crannies—a former activities office, a teachers' cloak room, the student counsellor's room, and so on. The pioneers used the school chapel for services, and the cafeteria for meals.

The remaining Fathers and Scholastics continued living at Johnston Hall.

By the early part of 1951 four old houses directly behind the High School building were purchased, and the work of razing them began. By the time of the ground-breaking in May the architects, Brust and Brust, alumni of the High School, had drawn up plans. The building contract was awarded to Gebhard and Berghammer, a Milwaukee firm, and the building operations began. Before school was out a steam shovel was at work digging the foundations so that the students prepared for their examinations to the accompaniment of the noise of excavation.

The new faculty residence will be of concrete and brick, in the shape of a squared-off "U." It will face south and surround an open courtyard on three sides. The front of the building and the east wing will be four stories high and contain the living rooms, public parlors and utility rooms. The west wing, two stories high, will have the dining room and kitchen on the first floor, and the chapel and sacristies on the second.

To raise the sum of six hundred thousand dollars a building-fund drive has been going on simultaneously with the planning and building operations. Individuals and groups have a chance to donate a room, a chapel, a window, etc., as a memorial. The senior class of 1951, for example, gave the side altar in the new chapel. It is hoped that the building will be paid for by the time the High School celebrates its centenary in 1957.

At present construction has reached the second floor. It is estimated that the building will be ready for occupancy in August, 1952. Meanwhile the Fathers and Scholastics live in their quarters in the High School building or continue to commute from the University residence.

JOSEPH S. KAROL, S.J.

Mr. Ledesma (Philippine Mission) is a philosopher at Berchmans College, Cebu. **Father Kenny** (Missouri Province) is Professor of History at St. Louis University. **Father Clements** (Maryland Province), a Captain in the United States Army, is now on active duty in Korea. **Mr. Karol** (Missouri Province) is teaching at Marquette University High School.

FATHER PETER LUTZ

OBITUARY

FATHER PETER LUTZ

1873-1948

Father Peter Lutz died at Mercy Hospital, Baltimore on June 1, 1948 in the seventy-sixth year of his life, his fifty-third in the Society. He was born at Lancaster, New York, on March 4, 1873 and baptized a few days later in St. Mary's Church in that town as Peter Theodore Anthony. In after years in the Society hardly anyone knew any name for him except Peter, and the name was spoken with unusual affection.

His grandparents arrived in Buffalo from Danendorf in Alsace in 1830. His father, Michael Lutz, was born on November 11, 1836 and baptized in Williamsville, New York. It is interesting to note that Father John Neumann, who was later to become Bishop of Philadelphia and be declared Venerable, was in charge of the territory at that time. Michael Lutz married Margaret Stephan and from their marriage were born eleven children, five boys and six girls. Three of their sons besides Peter became Jesuits. Father John Lutz who died in 1907 had been to India and returned broken in health; Father Michael Lutz died in Kansas City, Missouri, on November 7, 1933; Brother Albert Lutz is now living in Cleveland, Ohio. Another son married and was the parent of a Jesuit, Father Raymond Lutz, now in the Philippine Mission. Five of the six girls became religious, one in the Immaculate Heart Congregation and four others in the Third Order of St. Francis.

Peter Lutz studied at Canisius College for six years but had to interrupt his studies to help his father on the farm. Then, at the age of twenty-three, he entered the Society at Prairie du Chien on August 29, 1896 as a member of the Buffalo Mission. After spending his noviceship and one year of juniorate there, he went to Cleveland for his second year juniorate, returning to Prairie du Chien for his three years of philosophy. After regency there from 1903 to 1906, he studied theology for one year at Valkenburg. When the Buffalo Mission was divided in 1907 he became a member of the

Maryland-New York Province, and completed the course at Woodstock where he also spent a year of extra study in preparation for the Special Act in theology in the Spring of 1911. After these studies, Father Lutz, who had been ordained to the priesthood by Cardinal Gibbons on July 30, 1909, began his long years of apostolate among Ours.

He taught *De Ecclesia* from 1911 to 1913, and after his tertianship at Poughkeepsie, returned to Woodstock to teach theology from 1914 to 1922. He was appointed Rector in 1921 and when his term of office was over he went to Poughkeepsie as Tertian Instructor in 1927. He continued in this post when the Tertianship was changed to Auriesville in 1939. Four years later, in 1942, he went to Georgetown as Spiritual Father. Upon leaving Georgetown in 1944 he came back to Woodstock as Spiritual Father of the house and of the theologians and remained in this position till his death. Thus, with the exception of his two years of regency and his two years at Georgetown, all of Father Lutz's active life was spent in our houses of formation.

Father Lutz was a man of large stature, large head, big hands, but most of all, of a large and generous heart. He seems to have been born to be kind to Ours and to be a father to the immense number of Jesuits who came officially and unofficially under his care and direction. This kindness was founded on a profound and loving knowledge of the Society and its Institute, of the *Exercises* and of theology. He never seemed to think or talk of anything except what had to do with the glory of God, the good of the Church, the good of the Society and the well-being of its members. He was a real man with the heart of a loving child. There was nothing soft about him, nothing childish. He was not "all heart and no head," but a wonderful blend of heart and head.

In his presence no uncharitable talk ever got far. He was absolutely obedient, and criticism of superiors was so unknown to him that he would twist and turn things (and himself too) inside out to defend their directions. This is best illustrated by an incident at the close of the war when German prisoners were working at Woodstock. One of Ours decided it would be good to get some of these men to help at Mercy Hospital, and Father Lutz, always ready to ride in a car, was

asked to accompany the Father who was going into the city to see what could be done in this matter. In discussing the subject on the way with Father Lutz he heard many arguments against such interference in the internal affairs of the hospital and against the propriety of one of Ours even to suggest to the Sisters that they apply for this help. His companion allowed Father Lutz to talk on and to get himself well into his reasons when he hinted that superiors of the Society had approved the plan. Immediately, with one of his famous gulps, Father Lutz was giving the reasons why we should make the suggestion to the Sisters and why it was not interference and why such benefactors as the Sisters should be told of the possibilities of getting such splendid help as the prisoners of war had brought to Woodstock.

There are many stories told about Father Lutz and they are probably repeated all over the Assistancy. For he was known all over the country because of his many years at Woodstock in the days when more men came there from other provinces, as well as from the years he spent as Instructor of Tertians at Poughkeepsie and Auriesville. A group of Jesuits at recreation can get started on "Peter," and story after story will bring out the lovable, humorous, solid character of a man respected by all. Never is there any word of bitterness or disrespect. Everyone always understands perfectly, and there is no more likelihood of being uncharitable in talking of him than when several sons recall the amusing little foibles of a deceased father.

When Father Lutz talked, he did not care too much about sentences. Often he would just throw out one simple apprehension after the other, but the judgment was always perfectly obvious. We know that clever cartoonists suggest an idea by one stroke of a pen and leave the heavy explanations for the grinding-out process of the wordy editorials. To understand Father Lutz one needed to get the gulp at the right moment, the little nod of the big head, as though he were swallowing a little of the very thing he wanted you to swallow. He would take care of the Pharisees with "their fringes and philacteries" with a side motion of his large hand. The motion brought that hand just above the right sidepocket and gravity did the rest. By the end of the next sentence the snuff box

had passed to the left hand and imperceptibly the lid was off. Two sniffs and a little Copenhagen dusted onto the floor. That generally marked his going on to another point. His summaries were always interesting. At the end of a little discourse on something he would tie the whole thing together with a stock expression of his. The labels generally fitted perfectly and consisted of two words joined by "and" or "but": "small but quite sufficient," "rather large but hardly cumbersome." Eating places out on a trip were "refined and quite reasonable" with "simple but standard service."

Businessmen loved Father Lutz on their first meeting. He might pull out the blue bandana, but after all their dealings with people perhaps too conscious of form, it was usually a treat to talk with someone very genuine. One meeting was enough to make a friend and it worked both ways. Father Lutz would always ask how so-and-so was getting along, whether his child was better, etc., and the businessman would continue for years to ask about Father Lutz, laugh a little about his snuff box, but go on to say what a lovely, holy man he was and how the children loved him whenever they met at the man's home.

Three periods stand out in Father Lutz's life: his years as a professor, his years as Tertian Instructor, and his years as Rector of Woodstock. In the last position he grasped the pressing need of room and went to work on the problem with characteristic energy. For years there had been talk of moving the scholasticate to another location. Weston had not yet been built, and the Woodstock community was poorly housed in the Green and White Houses, as they were called. Under his urgent direction the new wings were added for the theologians and philosophers, an extension which also provided a new kitchen, scullery, and dining room. During his term the Chapel was built and the Science Building completed. These stand as monuments to his concern for the comfort of Ours. While certain criticisms have been made against what was done, it still remains a fact that the courage of Father Lutz provided well for the great expansion of the Maryland-New York Province, even with the facilities available in the new Province of New England at Weston College.

Indeed, Woodstock and all that pertained to it was very

close to his heart. There he spent twenty-three years of his long life, and his six years as Rector had seen him giving himself heart and soul for its community in a sense more intimate, if that were possible, than he had in other positions at the same house. One year after he had gone to Poughkeepsie as Tertian Instructor, he was giving a retreat at Georgetown and at its close was invited to remain overnight at Woodstock. Like a boy back home for vacation, he went all over the house, into all the offices of the Brothers, spoke to all the workmen and inspected the whole establishment. When leaving on the following day, he took the Minister aside at the front door and, with tears in his eyes, expressed his thanks for all that was being done for the Scholastics and expressed his happiness at any improvements he had noticed. This was not because he believed that others might not do as he had done. These sentiments arose from his deep love of the Society and his intense interest in all that concerned the well-being of its Scholastics. When he returned to the community in 1944 as its Spiritual Father, he remarked to one of the professors that he must be careful to remember he was not a superior here; he must not say or do anything that would lead others to believe that he did not approve all that was being done and the way it was being done. No rector or minister would ever find in Father Lutz anything but a most obedient member of the household, a staunch upholder of discipline, a most devoted and prudent counsellor in the problems arising in the management of a large community. He was most devoted to his own office, was at the beck and call of anyone whom he could possibly help, and would go out of his way to thank superiors for any little favors out of the ordinary that were done for the community.

In his last days at Woodstock he used to help Father Bihler with his spiritual work among the German prisoners of war encamped at Pikesville, Maryland. Any time he was asked, he would go over there, riding in the Jeep or an ambulance or an Army truck. Father's command of German was a great help. The soldiers felt at home with him because he was so kind to them and ready to listen and advise. They loved this big-hearted man and had a special name for him that showed a lot of affection. When after Mass each morning he was

about to enter the farm truck sent to bring the prisoners to Woodstock, they would race to beat one another in picking up his bag and helping him into the truck.

In papers found after Father's death there were notes of permissions renewed with succeeding provincials—an indication of his spirit of dependence. All his local superiors can testify to his scrupulous care in such little things. If he had been out of the house for some work, even for a day or two, he always made it a point, as soon as he returned, to put on his habit, come to the superior's room and report home.

He was most solicitous for the sick either in the infirmary or in the hospital, was anxious about their progress and the course of their treatment, and visited them whenever he could. None more than he enjoyed an outing with other members of the community and none was more welcome than he on some jaunt or other whether long or short. Cap in hand, he always seated himself in the front of the car with a well marked map and with a knowledge of every road over which the trip would take him. He enjoyed games of all sorts and at the Villa was an ardent fan of all sports engaged in by the Scholastics. Of this last characteristic someone has written:

> I would say that the most cherished memories of Father Lutz in the experiences of the younger—and perhaps some of the older—Fathers were the vacations which Father loved to spend with them in their Scholastic days, as their guide, general confidant, spiritual director. He was dear to us, simply because he took an interest in everything that we did, whether it was baseball, fishing or hiking. It was typical of Father Lutz that any group would immediately brighten up when he joined it; all were glad to have him in their company. He was the life of a picnic; he loved to ride; his memory of places and little landmarks and persons was prodigious.

Just before his final illness he had been assigned as confessor to the new Loyola Villa at Port Kent. He looked forward to seeing this new purchase with great interest, studied maps of the location, and talked about it incessantly. Again, it was just another manifestation of his interest in all that concerned Ours and especially the Scholastics.

Father Lutz lies buried at Woodstock in a row of graves that hold the remains of famous Woodstock Jesuits: Brother McMullan and Brother Abrams, Father John Brosnan, Father Duggin, Father McClellan, Father William Brosnan—all

priests and Brothers who served long and faithfully at Woodstock. Truly it may be said of him as of all the others: *Hic jacet amator fratrum.*

FERDINAND C. WHEELER, S.J.

FATHER LEWIS HENRY McCANN

1893-1951

Educator and retreat master are the titles which most readily attach themselves to Father Lewis Henry McCann who died on May 9, 1951, at Bellarmine High School, San Jose, California. Formerly Rector of that community he was its Spiritual Father at the time of his death. Although members of nearby communities knew that Father "Louie" McCann was suffering from a serious heart condition, they were shocked to read the news of his death on the bulletin boards early that morning.

After completing four years of high school at St. Ignatius, San Francisco, Lewis entered the Society at Los Gatos, California on July 20, 1910. He began his postulancy with unaffected simplicity and cheerfulness. It was his way to accept things as they came calmly and rather philosophically. Though not robust by nature, he readily took part in every scheduled outdoor activity during his years of preparation and study. He was noted for his kind humor and fine companionship. He belonged to that class of persons who because they fit in so well on every occasion are both welcome and taken for granted. Having a natural talent for music and some accomplishment too, he contributed much to the needs of the choir as an organist at Los Gatos, and afterwards at Mt. St. Michael.

After first vows on the Feast of St. Ignatius 1912, he began his three years of classical studies. Though not a brilliant student, he nevertheless acquitted himself well in all he undertook. In July, 1915 Father McCann was sent to Gonzaga University, Spokane, Washington, to begin his philosophy. His first six months as a philosopher were spent in the three-story brick building on the Gonzaga campus which had housed

the first Gonzaga College. The following February, however, the philosophate was moved to its almost-completed new quarters on Mt. St. Michael, near Hillyard, then a suburb of Spokane. On the day assigned the eager philosophers trudged through deep snow to occupy the new and desolate abode situated on the southern brow of palisades overlooking the city. Not a tree or shrub was in sight about the grounds, in contrast to the present beautiful landscaping. The enthusiasm of the happy group was not dampened by the bareness of the countryside. It was during these busy years of study that Father McCann revealed more fully the talent he had for dry humor and comic acting. With little effort he easily stood out in formal or informal entertainment and constantly contributed to the jollity of recreation.

For his regency he was assigned to Gonzaga High School in Spokane, as California and Oregon were one Province then. He was given charge of the Glee Club, and it is interesting to note that he had in this group of boys one who was years afterwards to become none other than the famous radio and screen entertainer, Bing Crosby. But Bing and Father did not then see eye to eye in certain things, including being on time for rehearsals, and the young singer was politely requested to withdraw. Later this amused Father considerably. He often said: "My only claim to fame: I kicked Bing Crosby out of my Glee Club." But Bing evidently did not too greatly resent it. The singer's three sons who are old enough to go to high school are at Bellarmine College Preparatory School.

After regency, Father was sent to St. Louis University to begin his theology and was ordained on June 24, 1924 by His Excellency, the Most Reverend John J. Glennon. After his fourth year of theology, he took a summer course in education at Fordham University. Tertianship at Poughkeepsie followed; and after another summer at Fordham he returned to California where he was assigned to the classroom at Bellarmine College Preparatory. On February 2, 1927 he pronounced his last vows. In 1929 he became Superior at Bellarmine and one year later, when the High School was made a community distinct from the University of Santa Clara, he was appointed Bellarmine's first Rector, and entered upon a six-year term of office. The High School during those lean years was in a very

precarious financial situation due to a shortage of students. To save it from extinction Father McCann decided to undertake a very intense advertising campaign. Folders with attractive views of the buildings and grounds were printed and distributed throughout the cities of the San Francisco Bay Area, and very soon the institution began to take on new interest and life. To this program he added the formation of what became known as the "Dads' Club," whose purpose was to promote any project the school might undertake. This club functioned very smoothly and gave great impetus to the subsequent growth of the school. At the end of his term of office Father was voted life membership in the club.

The years from 1935 to 1942 saw Father acting in the capacity of Vice-Principal, and later of Principal at Loyola High School, Los Angeles. For the next three years he taught English and philosophy at Loyola University. Then he came to El Retiro, Los Altos, to assist in laymen's retreats. There he did wonderful work as long as his health lasted. He gave himself generously to the hard work of the confessional, and he would devote hours to the assistance of a single individual. He gave retreats to the men at Los Altos and to other groups elsewhere, and was much in demand. His retreats to students were particularly popular. His sense of humor was a great asset in his work. One of his characteristics in giving retreats was lengthy points and conferences, but much of the tediousness was relieved by his subtle touches of humor. At the conclusion of his retreats, when called on for a word at the meetings, often he would say: "Just to prove to you that I can be brief, I will sit down."

Father McCann loved the simple things. Towards his companions he was genial and to his superiors always respectful though casual. During his illness he was ever cheerful and uncomplaining. His deep spiritual nature was hidden beneath a very plain matter-of-fact exterior. He never asked for a change and never refused one. He simply saw the will of God expressed to him through his superiors. He was above average as a disciplinarian in school, yet he did everything in his seemingly easy-going way. And his sense of humor stayed on with him. Shortly before his death he filled out a brief form about his personal history, and after he had mentioned

by name those he wanted notified in case of an emergency, he added: "You'll probably need an undertaker too."

Father McCann died as he had lived, serenely and peacefully, beloved by all.

FELIX A. ACQUISTAPACE, S.J.

FATHER FRANCIS J. O'HERN

1885-1951

At Mass on a July Sunday, forty odd years ago, the pastor of a country church in Iowa, instead of preaching on the Gospel of the day, delivered a eulogy on a twenty-two year old parishioner who had informed him that he was to enter the Novitiate at Florissant. Little did the old priest dream how truly he spoke of the future Jesuit who would spend the next forty-four years in the Missouri Province.

Francis J. O'Hern was born January 27, 1885 at DeWitt, Iowa. After finishing high school there, he entered St. Mary's College in 1904. Of the nine members of that class destined for the priesthood, seven became Jesuits. The gangling youth with his unassuming manner and charming personality was quickly recognized as class leader, presaging a career of leadership of more than two score years.

He entered the novitiate after three years of college, July 24, 1907. He was fortunate in having two masters of novices, Father Hagemann in the first year and Father James Finn in the second. The two men were poles apart. Father Hagemann belonged to the old school of rigorous asceticism; Father Finn to a later school which aimed at inculcating novices with a spirit of gentility along with a spirit of other-worldliness. Frank was appointed manuductor at the close of Father Hagemann's twenty-sixth year of office. The appointment brought him into daily contact with the new master. Of a fine-grained nature, he appreciated the amenities of life and sought to profit in his dealings with Father Finn in developing a gracious manner and an ease of address. These qualities plus an attractive appearance and a winning smile made him outstanding among his fellow novices. He was one of those

rare characters who attract others at first sight and easily make lasting friends. No other Scholastic, in the knowledge of the writer, was so popular with other Scholastics; no other Scholastic enjoyed the full confidence of so many. During his regency at Campion (he taught only one year in his career) he captivated the boys with his genial manner. The prefect of the large yard proved a magnet in drawing boys to him during recreation. A good story teller with an infectious laugh, he would become the center of a group on recreation days who would listen to him for hours at a time.

After four years at Florissant, 1907-1911, he studied philosophy at Saint Louis University, prefected at Campion College for four of his five years there, and returned to St. Louis for theology in 1919. He was ordained after two years, thanks to the war privilege, June 26, 1921, and made his tertianship in Cleveland.

Father O'Hern was a student of mediocre ability but he realized that he had other talents. He was prudent, and from the first, enjoyed the confidence of superiors. They frequently consulted him even as a Scholastic because of his balanced judgment, and more than one provincial took him into his confidence on matters of importance.

After tertianship, he was appointed Socius to Father Mitchell at Florissant for a year and the next year he accompanied him to open the new Novitiate at Milford. After a year there he was appointed to assist Father Monaghan at White House. He created a lasting impression on retreatants and made life-long friends of many of them.

In 1928 he succeeded another alumnus, the popular Father Rodman, as President of St. Mary's College. Since he was the choice of the Alumni Association, he went back to his old College with high hopes, fully confident that the alumni would come to the rescue of their school. How soon his hopes were to be cast to the ground! After studying the situation for a year, he called a meeting of half a dozen wealthy, active alumni and laid the cards on the table. The College was nearly half a million dollars in debt and was losing $25,000 yearly. What was to be done? The most influential of the group said that an institution that could not make a go of it should close its doors. Then came the depression and the old school that

had been made famous by Father Finn in his boy stories closed after nearly a century of existence. No one else experienced the distress of closing the College as did Father O'Hern. Shortly after the decision was made, he suffered his first heart attack. Many believe it was caused by the strain of worry.

In 1931 he was transferred to Saint Louis University, to spend the last twenty years as Student Advisor, Dean of Men, Director of Athletics, and Faculty Representative of the Alumni. He was shifted from one office to another because of his versatility, sometimes to make room for another. In all the offices he was very capable. The remarkable thing is that in spite of his teaching assignment of only a year, he was looked on as an ideal college man. Besides the different offices in the University, he proved his priestly worth in many other ways. He was successful in retreats to priests, religious, lay people; he was a kindly confessor; he was devoted to deaf mutes, to the poor and to altar boys of the College Church, and to the Xavier Boys' Club. He took an unusual interest in students who sought his help spiritually; he obtained financial help for many, especially in the medical school. Some of the latter would not be practicing medicine today were it not for the generosity of friends who answered Father O'Hern's appeal for financial assistance for these worthy students. Many students came to him in his office; others called him to the parlor to have him solve their problems. He was equally popular in the community and in dealing with externs. At recreation he drew others about him and was frequently the guest of externs. Always conscious of his sacred calling in dealing with them he exercised a salutary influence on men and women alike.

Never of a robust physique, he was hospitalized several times during the past five years, mostly because of heart attacks. He suffered a severe attack the last night of the year, 1950, and was taken to St. Mary's Hospital. During the last four months there he suffered sometimes excruciating pain, but he bore it calmly and continued to exercise his influence on nuns and nurses. He died peacefully on April 19.

Father O'Hern was endowed by nature with splendid gifts which he took pains to develop—a pleasing countenance, a

native dignity of bearing, a delicious sense of humor, an ease of approach, a something that won confidence and dispelled timidity. A priest who loved his Mass and sacred duties, who made friends readily and kept them, a wonderfully prudent religious, he was the near-ideal Jesuit.

FATHER ALBERT C. RIESTER

1874-1951

As the last minutes of St. Joseph's Day, which fell during Holy Week this year, had slipped over into March 20, Father Albert C. Riester ended in death his nineteen year assignment at St. Stephen's Arapahoe Mission in Wyoming. When word came of his passing, surely those who had come to know him during those missionary years gave to this genuinely lovable and priestly Jesuit the simple tribute once spoken of Father Pierre Bouscaren: "We are burying no ordinary Jesuit today." There was, indeed, something very special and distinctive in the impression left by this veteran missionary on his fellow Jesuits young and old, diocesan priests who made their annual retreat at St. Stephen's, Indians, friends and visitors at the Mission. Perhaps the words of the centurion, epitomizing on Calvary the life of our High Priest, Jesus Christ, also sum up Father Riester's life best: "Indeed, this was a *just* man." "A just man" is the sublime simplicity of the Holy Spirit summing up the incomparable sanctity of St. Joseph too. It was under his gentle care that the Indian missionary died and, like Joseph's, his life was for the most part a hidden one. For as a result of the isolation of St. Stephen's Mission, comparatively few of Ours really came to know him during the more than twenty-five years of his Indian apostolate. Those that did thank God for the privilege.

On March 24, 1874, just two years before the Custer Massacre focused national attention on the Indian nations of the West, and less than a year after Father Peter de Smet's death, Albert C. Riester was born in Upper Sandusky, Ohio. He received his high school and college training under the Jesuits at John Carroll in Cleveland, Ohio. From his entrance into the Society of Jesus on August 20, 1901 until he pro-

nounced his last vows at Marquette University on the Feast of the Assumption, 1915, he followed the regular course of training. He had been ordained by the late Cardinal Glennon in St. Louis on June 28, 1912.

The first ten years of his priestly life were in the self-effacing role that is a Father Minister's service to his religious brethren: at Marquette from 1914-1921; at Campion the two following years; and at Detroit from 1923-24. Then came the assignment in the American Indian missions which was to occupy the remainder of his priestly life. After a year at Holy Rosary Mission, he was appointed Superior there, a post he held from 1926 to 1932. From that year until his death he was stationed at St. Stephen's Mission. During these nineteen years, Father Riester regularly said Mass at one of the outlying mission chapels thirty-five miles from St. Stephen's. He later found this strenuous but never complained, never asked to be relieved.

A Jesuit companion on one of these trips noted that it meant starting a fire to warm the chapel even on a day in early summer. The sermon was a simple, direct, appealing homily on the Divine Savior. His catechetical class after Mass was a lively one in which the devoted love of the children was marked by their respectful attention and interest. After class a friendly visit with the families of the children disclosed his kindly, fatherly interest in each one. He knew all by name and his love was very manifestly reciprocated. A Sunday "dinner" of a couple of sandwiches was taken on the way home in a sage-brush picnic spot that was his usual Sunday afternoon resting place.

A special love that the saintly Pius X and Father Riester shared in common was a predilection for the First Communion class. Every year at St. Stephen's he welcomed the assignment to prepare the First Communicants. It was a task he loved, took most seriously, and fulfilled with the greatest zeal. The fruitfulness of his thorough instructions has been noted by those working with him at St. Stephen's.

With the gentle approachableness which we love to associate with St. Joseph, Father Riester found that this very characteristic of his brought every sort of demand from those in need. He could be called on to do anything and never re-

fused even the most menial task. As one who knew him well has observed: "He had the unusual faculty of being able to do either spiritual or manual work indiscriminately. I simply marveled at this since most priests develop a disrelish for manual labor."

Those who lived longest with Father Riester recall how he would go out of his way day or night to accommodate members of the community as well as the Indians. It was his patience with the latter, who at times with the thoughtlessness of children can be most unreasonable in their demands, that specially marked him out for their love and affection. He had the gracious faculty of making them feel it was his privilege to wait on them. In the earlier days of his missionary life, some felt that he carried his generosity to what was objectively a fault, though certainly never subjectively. Whenever the other missionaries left, to be sure there would be some money left on their return, they had to leave explicit instructions with this kind-hearted "easy target" for any hard-luck story "to give no money away." Perhaps his philosophy was that of St. Robert Bellarmine—that he'd rather be "taken in" by ninety-nine less deserving or fakes than turn away one really deserving and needy beggar.

He kept up an active interest in spiritual reading and would occasionally inform the writers of religious articles, for example in *The Review for Religious,* of his views on their articles. As a confessor he was most kind and understanding. He was in the confessional regularly every morning during Mass, even when there would be few confessions, and regularly on Saturday evenings in winter or summer whether few or many were on hand. Significant above all, perhaps, is the characteristic noted by all—an equanimity of soul coupled with the buoyancy of youth. One well acquainted with Father Riester over the course of many years related: "I never saw him dispirited. Neither did I see him excessively joyful. He was well balanced."

Because he had always risen at 4:00 A.M., he was discovered promptly the morning after his death. At times when he was unable to sleep he used to take a hot bath. He had done so that night about midnight. When his alarm kept ringing the next morning at four, it was suspected that some-

thing had happened. He was found dead in the tub, the hot water still running. The doctor said he died of a heart attack and that he had been dead for several hours. It was the morning of Tuesday in Holy Week, March 20. Father Riester's life, like Joseph's, was hidden to the end. Even the lime-light, so well deserved, that comes with a Golden Jubilee celebration in the Society was reserved for Heaven. It would have been celebrated on August 20, 1951.

In addition to the Solemn Requiem Mass celebrated at St. Stephen's on Wednesday, the Bishop of Cheyenne offered Mass for the repose of his soul as soon as he was notified of the death. Many of the priests of the Cheyenne Diocese, who had come to know the missionary during the diocesan priests' retreat held annually at St. Stephen's, did the same. Nor did those for whom he had devoted himself forget him.

Father Matthew Germing, former Provincial of the Missouri Province, once remarked in a community exhortation that "the missions need the Province—for both prayers and material assistance. But it is ever so much more true that the Province needs the missions." The inspiration that comes from the simple fact of the high sacrificial spirit demanded in the daily privations, the separation, the inconsiderate demands made by those for whom the missionaries are working—all these keep up the standard and ideal for the rest of the Province of the eleventh and twelfth Rules of the Summary.

The *Nunc dimittis* of such a missionary as Father Albert Riester is an occasion for just such a re-evaluation, of just such a renewal of esteem for the debt of gratitude the Jesuits laboring in the provinces owe their brethren chosen for the greater challenge of the mission frontier of the Kingdom. Easy it is to make this renewal in the sweet fragrance of the life of an Albert Riester, truly a just man, *dilectus Deo et hominibus.*

THOMAS A. HALLEY, S.J.

Father Wheeler, formerly Rector of Woodstock College, is Minister at St. Ignatius Church, Baltimore. **Father Acquistapace** (California Province) is Minister of El Retiro Retreat House, Los Altos. **Father Halley** (Missouri Province) is Professor of English at St. Stanislaus Seminary, Florissant.

Books of Interest to Ours

A PATRON FOR PARISH PRIESTS

Bernadine Realino, Renaissance Man. *By Francis Sweeney, S.J.* New York, The Macmillan Co., 1951. Pp. 173. $2.75.

This book is excellent. It is not a panegyric, it is factual. Father Sweeney (New England Province) has spared no pains in exhausting the sources and has set his subject in a vivid background of historical detail and Renaissance atmosphere. His model, it would appear, has been the masterful Father Brodrick, and no doubt the past master of religious biography will be proud of his pupil. The style is careful and attractive. Being a poet, the author has a sensitive feeling for words, and his writing is never common-place or obvious.

He does not suppress the less edifying details of St. Bernadine's youth. For instance, he frankly relates the encounter in which he engaged because of an injustice done to his family. Sentenced to have his hand cut off, he fled before the execution of the order and was an exile from his native land thereafter.

Many persons have pictured the Saint as a man who from his youth had walked the ways of sanctity. Though it is true that he did not indulge in the vices common in his day, yet for years he was a child of the world, filled with ambition for worldly preferment and intent on making a career for himself. He was a very learned man, a distinguished humanist who had received a doctorate in letters and published poems and commentaries on the classics. He was almost on the point of graduating as a doctor of medicine when he turned to another study and received his doctorate in both civil and canon law. This change was made at the urgent request of a patroness and friend to whom he was devoted. She was older than he and took the place of his mother.

After he had received his degree he accepted posts of authority in the government, showed remarkable ability as an administrator, and was sent from town to town to instruct the mayors in their duties. When well on his way to political prominence, he saw two Jesuit novices walking in the streets of Naples. Struck by their modesty and recollection, he followed them to the Jesuit church, listened to a sermon, and experienced a violent change in his attitude towards life. While he was debating whether he would follow Christ or the Marquis of Pescara, and was saying the Rosary that our Lady might enlighten him, the Blessed Mother appeared to him with the Christ Child in her arms and bade him enter the Society.

He was thirty-four years old when he entered the novitiate. Not long after, our Lady again appeared and set him free from temptations against chastity. While he was still a novice, St. Francis Borgia, the General, appointed him master of novices, over the violent protest of Father Salmeron. Father Sweeney's comment reminds one of Father

Brodrick: "Father General smiled, Father Provincial sighed; the Fathers Consultor raised their shoulders and lifted their hands." Borgia, being a saint himself, recognized sanctity when he met it. In less than three years Realino was ordained to the priesthood; in less than seven he was admitted to his last vows.

Then his real life work began. He was sent to the city of Lecce and assigned to parochial work. The Society needed a model and patron for parish priests. For this exalted vocation our Lady selected Realino, and as she had called him to the Society, so she watched over him and perfected his holiness. Often she appeared to him, led him from sanctity to sanctity until all the city knew him for what he was, a man fashioned after the heart of Christ. The working of miracles became almost a habit with him. Although he was beloved by the wealthy and powerful, he gave his life and his love to the poor and miserable. The slaves and prisoners became his dearest friends. He visited the sick, consoled the desolate, assisted the dying and buried the dead. He was tireless in his labor for God's little ones, and this went on for forty long years. Seldom, if ever, has a priest been so universally loved by an entire city. When he died, worn out by his labors, he was canonized by his people, centuries before he was canonized by the Church.

Such is the story of Bernadine Realino as told by Father Sweeney. His book marks the advent of a biographer of rare skill who writes with a maturity far beyond his years. Selecting his material with a discretion usually attained only after much practice, he paints the picture of his beloved Saint with a rare vividness, and invests the subject of the book with a charm that is elusive but unmistakable. He possesses a witchery of language that is spontaneous and natural. Perhaps the simplest way to sum up the evaluation of his work is to repeat that it is very like Father Brodrick.

J. Harding Fisher, S.J.

MORE MARTINDALE HAGIOGRAPHY

The Queen's Daughters. A Study of Women Saints. *By C. C. Martindale, S.J.* New York, Sheed and Ward, 1951. Pp. xvi-252. $3.00.

This study was originally intended to be the feminine counterpart of the author's *What Are Saints?*, a book which contained the script of broadcast talks about thirteen men saints. Father Martindale found it difficult to select representative personalities among the women saints principally, one suspects, because he found it "distasteful to omit any of the lovely characters encountered."

The author keeps steadily in view his purpose. He is not trying to write an outline of Church history nor is he interested in the development of sanctity as such. He is recalling the names and lives of about

one hundred fifty saints or near saints. In the case of a few he lingers a bit but never for long. Catherine of Siena receives the longest treatment, at the end of which the author asks himself whether he ought to have said anything about her since inevitably he had to say so much too little. His readers will be grateful for the little.

Father Martindale realized that the thing he had most to avoid was the production of a "mere dismal catalogue of names." To a large extent he has succeeded. The lives of the saints are full of soul-stirring realism and some of the best of it is included. An example: St. Margaret of Cortona brings a flock of people to her confessor to be shriven. The priest complains that they are too numerous. "Your confessor," said our Lord, "has told you he cannot clean out so many stalls each day. Tell him from Me that when he hears confessions he is cleaning out no stalls, but is preparing, in human hearts, a home for me." The book also gains much from the wit and wisdom of its author. His little digressions on mysticism and purgatory are admirable. And then one is continually happening on remarks like: "St. Francis de Sales at times was almost amused to find that he had been—all but imperceptibly—directed by St. Jeanne de Chantal!" and "It baffles the imagination how men could argue about the sublimer forms of prayer while offending, at least outwardly, so gravely against charity."

The book deserves to be read widely and probably will be. There are errors of course: many are due to hasty proofreading, others were inevitable where so many are touched on so briefly. Despite these blemishes this study lives up to the high standards of Martindale hagiography.

E. A. Ryan, S.J.

TEXT OF THE SACRED DRAMA

The Words of the Mass. *By Reuben Butler, S.J.* Dublin, Clonmore and Reynolds, Ltd., 1948. Pp. 107. 4/6.

This book is a most satisfactory example of that type of treatment that contributes most to a better practical appreciation of the Holy Sacrifice. Father Butler (Irish Province) has taken all the common prayers of the Mass, those contained in the Ordinary and Canon of the Missal, and has written brief but rich comments on each. The analyses are informative rather than reflective. This fact makes the book ideal as a source of material for points or for talks on the Mass. Cardinal Newman called the words of the Mass the instruments of consecration and of sacrifice. Although the Mass is essentially an action, the best means to its appreciation is meditative study of the changeless verbal formulas which the Church has attached to the Sacred Action. Father Butler has provided an admirable textbook for such meditative study.

The fact that the book is so moderately priced should assure its wide circulation.

JOHN J. NASH, S.J.

POCKET BOOK ON THE MASS

Come With Me to Mass. *By James V. Linden, S.J.* Chicago, Lumen Books, Paluch Publications, 1951. Pp. 123, $.50.

This pocket book was written principally to provide a simple explanation of the Mass for non-Catholics. The author takes his non-Catholic friend, Thomas, to Mass and explains the actions and prayers in their natural order. The full text of the prayers is printed so that the reader does not need to make constant references to a missal. The chapters are short, readable and filled with personal applications. Many accessories of the Mass, such as candles, vestments and genuflections, are explained in easily intelligible language. Points of history are frequently introduced to bring out the significance of prayers and actions.

This inexpensive little volume deserves wide distribution. Although it is written chiefly for non-Catholics, most Catholics will find that they can learn much by studying its pages. It would be fine as a basic text for study clubs or a correspondence course.

GERARD J. CAMPBELL, S.J.

THE MASS AND THE EXERCISES

The Retreat Mass. *By Francis P. Donnelly, S.J.* New York, The Sentinel Press, 1951. Pp. 46. $.50.

As Father Donnelly has stated in the Preface to *The Retreat Mass*, the booklet "is intended to couple the acts, the words and the thoughts of the Mass with the *Exercises* of St. Ignatius as followed in retreat." In each of the sixteen short chapters a number of Mass prayers have been selected and combined with ideas from a particular phase of the retreat. There are, for example, a Mass of the Foundation, a Mass of the Second Week, a Mass of the King, a Mass of Love and many others. The author advises that the thoughts in each chapter may be considered during the celebration of the Mass or read during another part of the day as a means of reviewing the retreat.

It seems fitting that the retreat, a time set apart for prayer, should have as its main prayer that of the Mass, since the Mass is the greatest of all prayers. Retreatants in general will reap from Father Donnelly's thoughtful work a deeper appreciation of the *Exercises* of St. Ignatius as well as the Mass itself. After prayerful consideration of the thoughts

suggested in *The Retreat Mass* during the time of retreat, the reader will find in the Mass prayers during the rest of the year reminders of his retreat and his retreat resolutions which otherwise might easily be forgotten.

F. M. O'Connor, S.J.

UBI CARITAS ET AMOR . . .

On the Love of God. *By Saint Bernard.* Translated by Terence L. Connolly, S.J. Westminster, Md., The Newman Press, 1951. Pp. xii-259. $2.75.

The "Mellifluous Doctor," Bernard of Clairvaux, is at his best in this development of his thesis: "The reason for loving God is God Himself; the way is to love Him beyond measure." Father Connolly (New England Province) translated the treatise *De Diligendo Deo* and selections from the sermons on the Canticle of Canticles for the edification of his poetry students. In 1937 he was persuaded to extend the benefit of his translation to a wider group and the first publication was made by the Spiritual Book Associates. Father Connolly's translation compares favorably with that of Marianne Patmore which has long been out of print. It is a classic rather than a journalistic version. Some, perhaps, would have preferred a more modern rendering, but most readers will approve the choice of a style and language that brings us as close as possible to the original of Saint Bernard. The subject and the author of this book are its highest recommendations. These should assure the book of a wide circulation and of a grateful welcome. Further commendation would be bathetic.

J. J. N., S.J.

God's Friendship. *By Ven. Luis de la Puente, S.J.* Translated and supplemented by Rev. John M. Thill. Milwaukee, Bruce, 1951. Pp. x-215. $3.50.

These selections from the *Meditaciones Espirituales* of the great Jesuit ascetical writer of the golden age of Spanish spirituality contribute a noteworthy addition to the list of ascetical masterpieces available in the English version. Father Thill, a hospital chaplain in Sparta, Wisconsin, has translated the selections from the Spanish original. There are twenty-two selections from Puente's works. These deal with the divine goodness as manifested in God's relationship with His human creatures. Father Thill has supplemented the book with five chapters and an epilogue in which he presents theological summaries. Perhaps the ordinary reader will find these supplementary chapters, written in an

unrelieved didactic style, more pedagogic than practical. The principle that prompted these chapters, namely, that devotion must be built on solid knowledge, is eminently sound. The fact remains that the significant contribution of Father Thill is his English version of Puente's rich and devotional meditations on God's attributes, on man's creation and sanctification, on the Incarnation, prayer and the Holy Eucharist. The book is a good one for spiritual reading and particularly suited to times of retreat.

JOHN J. NASH, S.J.

A MYSTICAL MARIOLOGY

The Life of Mary as Seen by the Mystics. *Compiled by Raphael Brown.* Foreword by Edward A. Ryan, S.J. Milwaukee, Bruce, 1951. Pp. 292. $3.50.

This is a book that will evoke the praise and caution of critics. The compiler of these selections, drawn from the "revelations" of four well-known mystics, has done a valuable service to Catholic readers by placing at their disposal in convenient format these edifying testimonies of the devotion of lofty souls to the Mother of God. He has woven into a continuous narrative excerpts from St. Elizabeth of Schoenau, St. Bridget of Sweden, Venerable Mary of Agreda and Sister Anna Catherine Emmerich. This skillful blending of elements, however, presents a serious technical defect. The reader is told that two-thirds of the material is taken from Mary of Agreda and Catherine Emmerich; the longer selections from the two Saints are printed in italics. These are the only indications by which a reader can identify the exact authority for any particular statement. This is unfortunate since the authority and reliability of the respective sources are so unequal. The compiler is fair in acknowledging the strong opposition to Mary of Agreda. Almost all modern authorities find in her works a similarity to, if not dependence on, the apocryphal accounts of our Lord's life. These have always been suspect in the Church because of their sensationalism and psychological implausibility. The compiler has eliminated the passages that would be most objectionable on these grounds. But the book still contains many details, for instance in the section on the wedding at Cana (pp. 192-201), with which readers may find it hard to agree. It is of utmost importance for the reader to realize that he can disagree with such details that are not already guaranteed by the Gospels or by other reliable sources. Some readers, perhaps, will feel that the questionable passages vitiate the value of the entire book.

The prudent and balanced reader will derive a genuine increase of devotion from his reading of various sections of this book. Such writings are permeated with a deep reverence and an elevated spiritual feeling. Their worth has been proved by history in the beneficial effect that they

have had in fostering Christian piety among the clergy and laity. Father Edward Ryan (New York Province), who has contributed the Foreword to this book, suggests the attitude with which a reader must use the book. He warns against overattachment to this type of writing and against the danger of accepting such "revelations" as a reliable source for the accurate historical reconstruction of the scenes described. The compiler, too, in his introduction emphasizes the need for good judgment. This is highly flavored spiritual food. Perhaps in many cases its nutritive value might be considerably less than its contribution to spiritual indigestion.

W. Norris Clarke, S.J.

A MANUAL OF MYSTIC PHENOMENA

Visions and Revelations in the Spiritual Life. *By Father Gabriel, O.D.C.* Westminster, Md., Newman Press, 1950. Pp. 123. $2.25.

The author's purpose is fourfold, as expressed in his preface: (*a*) to make manifest the secondary and accidental character of visions and revelations in the spiritual advancement of the soul; (*b*) to show that the director's attention should be fixed less on their nature than on their spiritual effect; (*c*) to indicate the right attitude for the recipient of visions; (*d*) to outline the director's role. A chapter is given to each effort, and a conclusion is reached at the end of each discussion. For the conclusions alone the book would be a worth-while buy for the priest.

In the development of his purposes the author is somewhat less clear, on some points more emphatic than his great teacher, St. John of the Cross, but by the time that he reaches the conclusion of each chapter he is helpfully clear and simple. As an example of lack of clearness, one might read the section between page 66 and page 70. In the beginning the author notes that St. John "is *continually* repeating, and in *every key*, with respect to *all* these particular graces (visions and revelations) *'no admitir'*"; immediately afterwards the author spends a page and a half to prove that St. John has not such a rigid attitude as some think (and as the author has just presented), only to follow up with the acceptance on page 70 of the rigid attitude noted on page 66.

The author is of the school which considers the unitive way as synonymous with the mystical way, and therefore holds that St. John is writing for all types, non-mystical as well as mystical. This will not be acceptable to all readers, but it does not in any way affect the author's main purpose, since visions and revelations such as come to the director's notice belong to the mystical way.

Francis X. Peirce, S.J.

ATTENTION ALL CONFESSORS!

The Good Confessor. *By Gerald Kelly, S.J.* New York, The Sentinel Press, 1951. Pp. 96. $1.00.

Evident throughout this little book are clarity and soundness of doctrine, tactful prudence in its application, and a supernatural charity in the consideration given to the difficulties of the penitent in the confessional. For fifteen years a teacher of moral and pastoral theology and a prolific writer in these subjects, Father Kelly has the added advantage of drawing on wide experience as a retreat master and confessor. He has also incorporated in this work the lessons of his own teacher and predecessor, Father O'Boyle, who taught moral and pastoral theology for over thirty years. The result is a confessor's guide-book that the young priest will be able to read and reread with profit to himself and his penitents, and an ideal with which the veteran confessor can compare his past practice.

The twelve chapters cover the usual subjects found in books devoted to confessional practice. The treatment of two points deserves particular mention, the choice of sacramental penances and the manner of judging when an occasion of sin is to be considered proximate. It may come as a surprise to some to read that five decades of the Rosary, or their equivalent, are the minimum that may be assigned as a grave penance for mortal sin, unless there is present an excusing cause to justify something less. These legitimate reasons for imposing a smaller penance are listed, and among them is the case where the confessor judges that the penitent's spiritual frailty cannot stand a *per se* grave penance. Worthy of special commendation is the way Father Kelly makes practical use of both opinions in the dispute on what constitutes a proximate occasion of sin. Ordinarily he follows the milder interpretation. However, when there is question of a sin which contains special elements, such as injustice to others or the spiritual harm of scandal, he follows the stricter view, namely, that a probable danger is sufficient to constitute a proximate occasion. This is a good example of the delicate balancing of opinions for the greater spiritual good of the penitent that characterizes this book.

JOSEPH S. DUHAMEL, S.J.

COMPETENT PASTORAL MEDICINE

Marriage, Morals and Medical Ethics. *By Frederick L. Good, M.D., LL.D., and Rev. Otis F. Kelly, M.D.* New York, P. J. Kenedy and Sons, 1951. Pp. xvi-202. $3.50.

This book of medical ethics has the antecedent merit of being written by an outstanding gynecologist and obstetrician of vast experience in collaboration with a priest who is also a doctor and a psychiatrist. The

authors are principally interested in the medico-moral problems that can arise in connection with pregnancy. These difficult questions are treated with clarity and in a language that is understandable outside the medical profession. The volume can readily be used either as a textbook or a book of reference for a course in medical ethics.

Doctors and especially priests will find the book a valuable source of information and principles. The authors give a practical explanation of the genital organs, of their relation to the endocrine glands, and of such allied questions as puberty, sex education, and the climacteric. The brief but clear explanation of ectopic pregnancy and of the Rh factor will be very helpful to priests. Reliable information, such as the following statements, will also be welcomed by priest readers:

> Such an opinion that it is dangerous for a woman to undergo more than three cesarean sections is not only most arbitrary but also false. One of us has performed eight cesarean sections on one patient, seven on another, six on a few, and four or five on several. As many as eleven cesarean sections have been performed on the same patient (p. 148).
>
> . . . since March 1, 1923, we have had many more than 66,000 admitted to our Service, and not one therapeutic abortion has been performed. We are glad to state, too, that our mortality from those conditions supposedly benefited by therapuetic abortion has been zero (p. 149).
>
> A perusal of reports from so-called "contraceptive clinics" will reveal that no clinic says that it gets one hundred per cent perfect results with its contraceptives. The highest figure we have ever seen is "97 2/10 per cent successes." Assuming that figure to be correct, one can easily get a 97 per cent so-called "successes" by following the rhythm method; and we believe that if the rhythm method is rigidly followed, the result can be 100 per cent successful (p. 152).

The authors also give a brief treatment of psychiatry. This is confined to general definitions and to the broad principles that should govern the priest in his relation to psychiatry. The book contains a practical explanation of the diriment matrimonial impediment of impotence and of the proof required to establish the non-consummation of marriage. The latter especially will be generally helpful to priests. The collaborators end with a brief commentary on baptism and extreme unction.

The authors make a constant effort to be intelligible to the medical laymen. Diagrams could have helped this purpose. The brief explanation of the dispensation from the Eucharistic fast given by the Code to those confined by sickness, and of the baptism in danger of death of infants of non-Catholic parents can be misunderstood. It would also have been profitable and pertinent to add at least a mention of the faculties now possessed by the local Ordinaries of the United States to dispense from

the Eucharistic fast in case of confining illness and of those of the Apostolic Delegate in cases of non-confining sickness.

JOSEPH F. GALLEN, S.J.

REVISED EDITION OF A SPLENDID COMMENTARY

Canon Law. A Text and Commentary. *By T. Lincoln Bouscaren, S.J., and Adam C. Ellis, S.J.* Milwaukee, Bruce, 1951. Second revised edition. Pp. xv-1009. $10.00.

The second and revised edition of this work will receive the same high praise and for the same reasons as the first edition. It is a most practical English manual for seminary teaching and for reference in the ordinary canonical questions that arise in the priestly ministry. The volume contains all practical headings with the exception of the sacraments which are predominantly moral rather than canonical. The inclusion of charts, cases, apt supplementary readings, and prominent paragraph headings increases the value of the book for teaching and reference. Priests will be grateful for the satisfying treatment of some canonical treatises that cause frequent and annoying difficulties, such as those on indulgences, ecclesiastical burial, and the censorship and prohibition of books. The revision has brought the work up to date and includes some most useful and informative new sections, particularly that on secular institutes.

A fuller treatment of such practical questions as insincere *cautiones*, the new Oriental legislation on marriage, and cooperation in crime would have been welcome. The explanation of the occasional confessor of religious women (c. 522) appears to demand that the confessor be approved for at least a group of women and thus neglects the probable opinion of Larraona (*Commentarium Pro Religiosis*, XI [1930], 160) that it is sufficient to be approved for one other woman, since the canon can be interpreted in the sense that the confessor should be approved for the female as opposed to the masculine sex. One may doubt that the several rather complex charts in the treatise on crime and penalties are an aid to perception and memory. All admit the difficulty of presenting this treatise practically and briefly. The solution may be a restriction to *latae sententiae* censures, brevity in the explanation of the general principles, and full treatment of the particular censures that can be more readily encountered in practice.

It can be at least doubted that there is any possibility of dissolution under the heading of a non-consummated marriage when the ordinary contraceptives have been used (p. 604). The non-consummation must be certain. The conclusion in the vexed question of double vasectomy and impotence is "both on reason and authority, the impotence of the per-

manently vasectomized male must be considered as seriously doubtful (p. 526)." It cannot be denied that this is the doctrine of other authors also. However, in this supposition a copula without testicular semen is probably a perfect copula and would therefore render a *ratum* marriage probably *ratum et consummatum.* It is a well-known principle that the Roman Pontiff cannot dissolve a *matrimonium etiam probabiliter tantum ratum et consummatum* (p. 621), yet the Pope has frequently dissolved a *matrimonium ratum* in which the only defect in the copula was the lack of testicular semen (*Periodica,* XXXIII [1944], 216-217). This obstacle must be faced by all who deny with certainty or probability the impotence of the perpetually vasectomized.

The explanation of can. 2254, § 1 demands that it be difficult for the penitent to remain in the state of serious sin for a day or, in special cases, for a few hours (p. 889). It seems to me that we may admit at least as probable the doctrine of Rossi. His interpretation is that the confessor may absolve as soon as the difficulty of remaining in serious sin is verified, without any consideration of days or hours (Decretum "Lex Sacri Coelibatus," 31).

JOSEPH F. GALLEN, S.J.

LAW WITH LIMITATIONS

The Nature of Law. *By Thomas E. Davitt, S.J., Ph.D.* St. Louis, B. Herder Book Co., 1951. Pp. 274. $4.00.

In this book Father Davitt (Missouri Province) presents in 229 pages his interpretation and criticism of the doctrine on the nature of law as proposed by twelve eminent scholars, from Henry of Ghent to Robert Bellarmine. To judge from the title of the book and the contents it would seem that the author implies that by the time of Bellarmine's death the nature of law was definitively known. It is the author's thesis, it seems, that the nature of law was adequately explained by St. Thomas. Subsequent study, when it conforms to Thomistic teaching, can be no more than a commentary; if it departs from that teaching, it is erroneous. Suarez, for instance, when he "applies his philosophy of intellect and will to law and obligation, becomes inconsistent." In other words, he is fundamentally wrong. A reading of this book will fail to convince the thoughtful reader that it is not possible for a legislator to perceive that the common good demands, as a means for its attainment, only an enactment or order which does not oblige in conscience but which threatens physical danger to those who do not act in conformity with the order. As a matter of fact, enactments of this kind are made. Moreover, such enactments alone suffice as necessary means for the common good. Are these enactments laws? The book contains an extensive bibliography of twenty-four pages.

JOHN J. MCLAUGHLIN, S.J.

AN INTERPRETATION OF HUMANI GENERIS

The Encyclical Humani Generis With A Commentary. *By Anthony C. Cotter, S.J.* Weston, Mass., Weston College Press, 1951. Pp.xi-100. $1.00.

Jesuits of the Eastern American provinces who were born in the first years of this century are more than sympathetic to anything from the pen of Father Anthony Cotter (New England Province), since they have been formed in great part by his industrious labors as teacher and thinker. Some few were trained in Latin elements by the *Cotter-Hammer Exercise Book.* Most knew his manuscript treatises in logic and epistemology. Cotter's summary of rational psychology is remembered by his loyal students. His synthesis of cosmology was the backbone of many a course, even before it was presented to the general public as a published work. There are those who still cling to his notes on Hebrew grammar, and Cotter's *Fundamental Theology* is known to all. The early numbers of *Theological Studies* printed many an article written by Father Cotter, and one of them, on Abbé Migne, (VII [1946], 46-71), was gratefully received by theologians both here and abroad.

In his latest work Father Cotter gives us his meditations on *Humani Generis.* It is the only monograph published to date on this important document. After a brief preface which indicates other commentaries and explains the motives of the work, Father Cotter gives us the original Encyclical side by side with his own translation of it. Following the translation there is a running commentary on the whole epistle. This commentary manifests the characteristic qualities of Father Cotter's thought; it is cautiously conservative, calm and clear. Not all will share his opinions, but all will affectionately respect the man who has worked so long and so fruitfully in the field of Catholic thought.

GUSTAVE WEIGEL, S.J.

ETHICS FOR THE UNDERGRADUATE THOMIST

Ethics: A Textbook in Moral Philosophy. *By Vernon J. Bourke.* New York, The Macmillan Co., 1951. Pp. xii-497. $4.25.

The author of this textbook, whose *nihil obstat* and *imprimatur* were given in Toronto, is a professor of philosophy at Saint Louis University. Professor Bourke's own statements on the objectives of the book and on the audience for which it was written indicate some of its limitations. "It is ridiculous," he writes, "to expect to find in the works of St. Thomas a ready-made answer to every moral problem. Consequently the present book is an adaptation of the thought of St. Thomas to meet the practical needs of the modern student of ethics." Who is the

modern student of ethics? The author states: "In the present work a knowledge of the speculative philosophy of St. Thomas is presupposed. An effort has been made to integrate the student's work in Moral Philosophy with his previous study of the philosophy of man and being in general." Again: "One cannot teach the philosophy of nature and the metaphysics of St. Thomas, then suddenly change to the ethics of Suarez and expect an undergraduate class to understand the matter." These passages seem to limit the notion of "student of ethics" to an undergraduate who knows only the Thomistic metaphysics and is incapable of understanding anything but Thomistic ethics.

The author is concerned with meeting the practical needs of such a student, while he is a student. He succeeds, moreover, in meeting some of the practical needs which this student will have after his graduation. As long as the student's Thomism remains unquestioned, he will be able to form the prudential judgement which he will need very frequently in life. But, if one of the practical needs is the proximate ability to discuss intelligently the various moral philosophies current in today's secular universities, such a need is not met. If the student is unable to understand Suarez, how is he going to be able to understand those other moral philosophies? He will not be able to explain his own position to any but a pure "Thomist," for he cannot interpret it, for example, to a pure "Scotist" or "Suarezian." Realization of their inability to discuss other systems of moral philosophy intelligently may come as a rude shock to graduate students in sociology, political science and law. This astonishment was voiced by one such graduate student, a Jesuit college graduate, in the dazed statement: "The professor denies universal ideas!!" For such postgraduate needs this textbook makes little provision.

The table of contents in General Ethics does not differ greatly from that in Nivard's *Ethica*. For one who can read Latin it becomes evident that Nivard does treat with superb competence the divergencies of the Thomistic, Suarezian and Scotistic systems. Nivard believed that the Jesuit Scholastics, at least, were capable of recognizing what the systems had in common and what were their differences. Such a view is shared by many and should not be considered over optimistic.

Professor Bourke's book has five individuating notes. The first is an emphasis on the need for moral theology. The second develops at length the physical constituents of the moral act. The third is a long exposition of the manner in which one descends from law to the prudential conclusion. The fourth is the enumeration of virtues in great detail. (*Eutrapelia*, however, seems to be overlooked). The fifth is the order in Special Ethics. Here the author follows St. Thomas in the exposition of virtues, a procedure which Vermeersch follows in his works on moral theology. In these five areas the professor of ethics will find useful material.

Several opinions of the author are vulnerable. For instance, that obligation is a hypothetical necessity or that all non-immoral positive

enactments oblige in conscience. The latter position leads the author to hold a minority opinion on the obligation of the "Prohibition Law." Father Vermeersch denies that all non-immoral positive enactments oblige in conscience. He gives irrefutable proof for his position. It is unfortunate that there is not some elucidation, such as De Lugo gave, of the argument presented to prove that suicide is wrong; or that there is not a clarification, such as Suarez gave, of the statement that the "external reason" is law. There is also some confusion in the use of the term "right." The combination of notes for which this term is used should be expressed. If it means "right reason," that should be clearly stated. The reader would like to know just what is the difference between good and right; between bad and wrong; between bad and sin.

Readers who are aware of the criticism of Thomists against the position of Scotus will be amused to find that in this thoroughly Thomistic textbook the author appears to hold the opinion that the ultimate, natural, intrinsic end of man is *Visio beatifica mediis supernaturalibus obtinenda.* It is unfortunate that the author appears to take a most condescending attitude towards modern manuals in ethics. The authors of such manuals will find as much to criticize in this Thomistic textbook as Professor Bourke professes to discover in their books.

JOHN J. MCLAUGHLIN, S.J.

THE CHURCH PALPABLE

The Externals of the Catholic Church. *By Msgr. John F. Sullivan.* Completely revised by Rev. John C. O'Leary, Ph.D. New York, P. J. Kenedy and Sons, 1951. Pp. xi-403. $4.50.

This is a new edition of a book that has proved its worth over a period of more than thirty years. Monsignor Sullivan's hopes and intentions, expressed in the first edition in 1919, have been realized to an extraordinary degree. His book has become standard equipment for every Catholic library and a handbook for Catholics who have the duty or desire to instruct others in religious matters. The essential value of the original work has not decreased but the accidental changes brought about by an era of vicissitude threatened to render it obsolete. The publishers are to be congratulated for their decision to make a thorough revision and for their choice of so competent a reviser. Father O'Leary is the chaplain of the Newman Club of Pennsylvania State College and also the pastor of Our Lady of Victory Church in the College town. His revision preserves the best in Monsignor Sullivan's work and restores the book to an undisputed supremacy in its field. The original had nine parts divided into sixty-six chapters; the revision has eight chapters with a total of sixty-three subdivisions. Topics originally treated under the section "Miscellaneous" have been included under

their appropriate chapter in the revised edition. For example, marriage laws and the blessing after childbirth are now to be found with matrimony in the chapter on the sacraments; the Eastern rites, the consecration of a church and Church music are included in the chapter on the Holy Sacrifice of the Mass; celibacy of the clergy is treated with holy orders, the Bible with the liturgical books, and Christian symbols with the sacramentals. A very significant addition is the section on the lay apostolate. This revised edition deserves a place in every library. Many copies should be available for our students. Priests and teachers will find it to be a reliable and indispensable reference book.

JOHN J. NASH, S.J.

A DEFINITIVE STUDY

Dred Scott's Case. *By Vincent C. Hopkins, S.J.* New York, Fordham University Press (Declan McMullen), 1951. Pp. ix-204. $4.00.

Anyone who lectures on Nineteenth Century American History, no matter how rapid his survey, must always spend some time on the mysterious and hotly debated Dred Scott Case. In this study Father Hopkins (New York Province) presents the complete story of the efforts of a Negro to gain his freedom in a legal battle that lasted ten years. When it reached the Supreme Court, Scott's suit was decided on the many legal technicalities and procedures according to which all decisions must be rendered. But though Dred Scott remained a slave, his case touched on three important issues, which the Supreme Court decided to discuss, though technically it had no obligation to do so. Was a free Negro a full citizen? The tribunal replied he was not, under the Constitution as it then existed. Did Congress have the right to exclude slavery in the Northwest Territory? The Supreme Court said it did not, and thus invalidated the Missouri Compromise. In effect it destroyed the legal basis for any compromise on slavery between the Abolitionists and the South. Could Missouri refuse to recognize the statutes of freedom in Illinois as affecting a temporary resident who returned to Missouri? The Supreme Court said it could. Thus the tribunal recognized "States' Rights" to such a degree that if the states chose to destroy the Federal Union by denying comity to one another there was no legal means to stop them.

In retrospect it appears that this decision of the Supreme Court outlined in sharp detail the deficiencies of the Constitution. The partisan spirit with which the North and South tried to find a solution led to what has been well named the "Irrepressible Conflict," the War between the States. The Northern victory forced the solution which is now written into our Constitution.

"Dred Scott's Case" means the lawsuit in its fullest sense. For every court action in the various trials, Father Hopkins presents not

merely a review of the legal proceedings but a full summary of the personalities involved, their background, political leanings and prejudices. A great deal of research was required to make these cameos of every figure that influenced the case. The main theme, however, is the history of jurisprudence, and in the last four chapters there is an excellent summary of the divided legal opinions on all the issues. The Supreme Court at that time was composed mainly of Southerners, and the decision reflects their regional political education in certain respects.

The book cannot be read quickly, for a legal background is presupposed in the nesessary discussions of the many court procedures. Lest the results of many years of work in archives and family papers be lost in the stiff style of this dissertation, this reviewer hopes that Father Hopkins will write a brief popular treatment of this case for college students of government and political history. Whether by chance or design, in the Dred Scott case were crystallized the most important political conflicts of the ante-bellum decade. This book will be of interest to all serious readers in American political history.

ALBERT J. LOOMIE. S.J.

THE PARTY'S COLOR LINE

Communism Versus the Negro. *By William A. Nolan, S.J.* Chicago, Regnery Co., 1951. Pp. xvii-276. $3.50.

Father Nolan (Chicago Province), member of the I.S.O. with a doctorate from Fordham, develops and establishes the thesis that the Communist Party in America has: a) failed miserably in its attempt to win the Negro to its side; and b) proved positively hostile to Negro interests in exploiting interracial animosity. The study covers the period 1919 to 1951 and views both Communist aims and tactics and their influence on our colored fellow citizens.

One total aim controls Communist policy: obedience to Soviet leadership. All intermediate aims and tactics are subordinate to it, and subject to change forthwith as the Kremlin requires—even in the face of unsuited national or local conditions. The author's analysis of what must have been tons of reading matter and every important event in the story of the Commies' attempt to seduce and exploit the Negro (1,146 references support his 206 pages of text) is both confident and competent, a devastating exposition of American Communists for what they are. His book is eminently readable, occasionally humorous, and remarkably unified in view of the diversity of subject matter.

Of particular interest is the documentary evidence Father Nolan provides of the sheer intellectual groveling by party leaders in the face of dictated policy changes, of their obvious insincerity toward Negro improvement, as well as of the wide scope of their zealous efforts. We can be thankful that American Negroes, understandably

predisposed to welcome an ally in their discriminated status, have rejected their overtures.

The book is a valuable contribution to the study of interracial relations and Communist agitation.

JOSEPH B. SCHUYLER, S.J.

STRATEGY OF REVOLUTION

Total Empire. The Roots and Progress of World Communism. *By Edmund A. Walsh, S.J.* Milwaukee, Bruce, 1951. Pp. viii-293. $3.50.

Father Walsh's latest book on Communism is a survey of Soviet tactics throughout the world since the days of the Russian revolution. He explains the tacks and shifts in Soviet policy during the past thirty years in terms of the avowed aim of Marxist philosophy: ultimate world revolution. Father Walsh's book has many interesting observations on the Communist mentality based on his personal experiences in Russia during the revolution. It interprets the latest developments of the Russian policy in Korea.

This book is a good introduction for anyone looking for an understanding of Russia's international politics. It contains a collection of quotations from the works of Marx, Lenin and Stalin and other Communist leaders which express clearly the philosophy and strategy of world revolution. It has several maps and a good index. The tone of the book is slightly rhetorical and frankly partisan.

JAMES M. CARMODY, S.J.

JESUITS ON THE RIO GRANDE

Carlos M. Pinto, S.J. Apostle of El Paso. *By Sr. M. Lilliana Owens, S.L.* El Paso, Revista Catolica Press, 1951. Pp. xxi-228. $2.50.

This is another volume in the excellent series "Jesuit Studies—Southwest" begun last year with the monograph *Jesuit Beginnings in New Mexico.* The general purpose of this series has been discussed in an earlier review in WOODSTOCK LETTERS, 80 (1951), pp. 190-191. This time we have a finely detailed and scholarly account of the Society's work in Colorado and then in El Paso and the surrounding country among the scattered Catholics. The central figure of this history is Fr. Pinto, a Neapolitan exile, who came to this country in 1870 and died in 1919. He was the founder of the church in El Paso where he labored for twenty-seven years. Fr. Pinto's achievements can well bear recounting. He was a man of great zeal and determination as his spiritual diary quoted in the Appendix bears witness. With little assis-

tance, he was responsible for the building of four churches in El Paso and one across the river in Ciudad Juarez; he built schools, he was Superior of the small band of Jesuit missionaries along the Rio Grande and Vicar General of El Paso County. All this in addition to his regular duties as pastor for several mission stations.

There is a description of the work of the Lorretine Sisters who pioneered in the education of the Catholics in the Valley. Their work was heroic and the account makes one quickly aware of the sacrifices that went into the foundation of the Catholic school system in our country at this time. As in her previous study, Sr. Lilliana gives many long quotes from documents both in the narrative and in a long Appendix. These sources provide many details to the historian of the frontier in transition. Some incidents are amusing, some pathetic, almost all of them are colorful.

ALBERT J. LOOMIE, S.J.

PAROCHIAL SOCIOLOGY

Southern Parish: Volume I, Dynamics of A City Parish. *By Joseph H. Fichter, S.J.* Chicago, University of Chicago Press, 1951. Pp. viii-283. $5.00.

Father Fichter (New Orleans Province), a sociologist with a doctorate from Harvard, has planned a valuable project. Since the battle for Western society is between Communist and Catholic ideology, and since the parish is so important to Catholic life, he has instituted a sociological study of the functioning of a representative, highly regarded urban parish (which he tried to disguise) in a Southern metropolis. The first volume, the only one yet published, explains what a parish is, then describes in statistical detail the religious life of this parish. The remaining three volumes will treat of the parish organizations, school and family life, and the parishioners' role in the life of the community.

The book devotes at least one chapter to the use made by the parish of each of the seven sacraments, the Mass, Lenten and other devotions, preaching, retreats and other religious activities, and concludes with a chapter which aims to estimate the health of Catholic thinking in the parish. Each chapter begins with a clear, succinct expression of the nature and purpose of the religious function, then investigates the degree to which the parish achieves that purpose.

The book's value lies in its presentation of pastoral statistics. It has been criticized for this presentation in some not too scholarly reviews, apparently because the truth it exposes is painful. For it compels our attention to the many lost sheep (over 4,000 out of a parish of 11,000) among baptized Catholics, and to the many scrawny sheep among the less practicing ones (obvious in the average attendance at Sunday

Mass of only 3,500). Such knowledge is essential if we would evaluate and seek to improve our pastoral practice. The book's brief explanations of Catholic religious functions should enlighten many non-Catholic sociologists who will certainly be interested professionally. As a sociological study of a religious subject, however, the book manifests some notable deficiencies.

In the first place, the social implications (in both ideal and practice) of Catholic sacramentology and liturgy are neglected. For example, the intrinsic social values and the socio-apostolic motivations connected with baptism (doctrine of the Mystical Body), the Holy Eucharist (the sacrament of unity and the social Sacrifice), matrimony and orders receive no mention. Their tremendous potentiality for achieving social harmony in Catholic and civic life is not even indicated—nor is their social effect, or lack of it, on the parish. Again, whereas the author frequently describes in detail various liturgical functions (processions, use of candles, bells, vestments, etc.), never does he explain their significance as part of a social function. Are not these serious omissions in a sociological study of religious functions written by and for sociologists?

In addition many of the book's emphases, use of anecdotes and quotations are disproportionately negative. Often they are quite pointless—unless the author intends them to imply a message which he does not express. Obviously the truth should not be concealed. But departures from normalcy should not be so represented that non-Catholic readers cannot tell that they are abnormal. Meanwhile the author usually leaves the normal religious life of good Catholics (certainly of interest to the sociologist) unexplained and concealed in statistics. Many of the statistical studies themselves are hardly professional either in execution or in objectivity of analysis. This is particularly true of the questionnaire used to evaluate Catholic thinking in the parish.

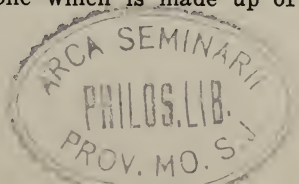
The succeeding volumes of Father Fichter's study, though apparently blocked at present, will be awaited with interest—and with hope that they more closely approximate the important sociological and pastoral goal envisioned by the author.

JOSEPH B. SCHUYLER, S.J.

BETWEEN CAPITALISM AND SOCIALISM

The Corporative State. *By Joaquin Azpiazu, S.J.* Translated from the Spanish by William Bresnahan, O.S.B. St. Louis, Herder, 1951. Pp. viii-263. $4.00.

This book presents an interesting treatment of a subject that is rather unfamiliar to the American mind. It develops the idea of a corporative society, i.e., one which is made up of a series of groups



called corporations. The term corporation is not to be understood in the American sense of the word but as a group of people united by a common interest. The interest can be either economic or non-economic.

The corporation is a vertical organization. Thus in an economic group such elements as the working class, company managers and engineers would be included. In the non-economic groups there will be those who are not directly productive but are necessary for the system and the future of the society, viz., doctors, lawyers and teachers.

The corporations control and regulate their own activities. They would have the power to fix prices, wages, and the specifications for the quality of the goods produced, always keeping in mind the common good.

The corporate State is advanced as the intermediary between laissez faire capitalism and socialism. It is a middle-of-the-road solution in keeping with Catholic social doctrine. One of its ultimate aims is to have man consider his actions not only as individual but also social.

The book presents a brief review of the thinking on the corporate system and shows its application in the economic, political and social orders. It is a good, orderly presentation of the matter and a fine introduction for anyone who wishes to familiarize himself with the subject.

WILLIAM T. HOGAN, S.J.

FOR YOUNG READERS

The Explorations of Père Marquette. *By Jim Kjelgaard.* Illustrated by Stephen J. Voorhies. New York, Random House, 1951. Pp. 181. $1.50.

Random House has added another successful volume to its already popular *Landmark Books* which purport to bring to life great events in our nation's past. For young readers (nine to thirteen), Jim Kjelgaard skillfully weaves together Father Marquette's missionary endeavors and his boundless curiosity about the New World. Highlighting the fabric of the story are numerous details about Indians, canoe travel and animal life. Boys, especially, will find inspiration and excitement in the adventures of Père Marquette and his friend, Louis Joliet.

Although the subject alone might merit the book a recommendation, the author's economically straightforward and simple style deserves mention. So do the two-color illustrations, the attractive type and the low cost, all of which make the book worth-while.

JOSEPH D. AYD, S.J.

CATHOLIC BOOK CLUB SELECTION

Tomorrow's Memories. *By Joseph D. Ayd, S.J.* New York, Dodd Mead, 1951. Pp. 247. $2.50.

Tomorrow's Memories, the product of the author's carefully husbanded "free-time" during five summers, is a notable achievement in many ways. For one thing, it is a "vocation" book that completely avoids the merely sentimental or the sanctimonious. Again, it is a markedly successful attempt to tell a teen-age girl's story from her point of view.

The heroine is a likable, level-headed senior at Notre Dame Institute in Baltimore. Her senior year is sprinkled with the usual number of parties, football games, dances; this is balanced by work on the school paper and on her studies. We are given occasional glimpses into her reflections. We hear her in serious conversation with her parents, her teacher, her friends. Only very rarely do we get the impression that a scene or conversation has been contrived as a setting for some pet idea of the author; ordinarily, events occur quite naturally, and the reactions are well motivated and expressed. The vocation itself is handled particularly well.

A large number of favorable reviews (including a Catholic Book Club selection) indicate that the book will have a large teen-age audience which will be drawn to this unobtrusive and attractive presentation of the supernatural. Ours, while awaiting further juveniles of this sort from the author, might well recommend this first volume to young girls who are perplexed about their vocation.

JOSEPH A. CASEY, S.J.

Errata

Through a proofreader's slip our last issue (November, 1951) contained several errors in the listing of publishers. We offer the following corrections with apologies:

Father Faherty's *The Destiny of Modern Woman* (p. 397) is published by The Newman Press. Father Siwek's *Spinoza et le panthéisme religieux* (p. 398) is published by Desclée de Brouwer. The omnibus volume of Bishop Prohaszka's *Meditations on the Gospels* (p. 416) is published by The Newman Press.

The reviews of several books which we had promised for this issue must be postponed until our May Number.

An adequate review of Father Gerard Smith's (Missouri Province) competent textbook, *Natural Theology* (Macmillan, 1951), would involve the discussion of technical points which would be of more interest to the specialist than to the general reader. We recommend to teachers and specialists the reviews in current philosophical journals.

AMERICAN ASSISTANCY—INEUNTE 1952

Province	Priests	Scho-lastics	Brothers	Total	Increase P.	Increase S.	Increase B.	Increase Total	Percent Increase
California	365	326	71	762	15	7	—	22	2.97%
Chicago	585	380	95	1060	17	1	1	19	1.82%
Maryland	333	361	62	756	16	13	3	32	4.42%
Missouri	635	403	124	1162	10	30	2	42	3.75%
New England	633	310	67	1010	11	5	1	17	1.71%
New Orleans	287	210	38	535	—	7	—	7	1.33%
New York	739	631	111	1481	27	46	11	84	6.01%
Oregon	303	232	47	582	12	8	—	20	3.56%
TOTALS	3880	2853	615	7348	108	117	18	243	3.42%

The highest absolute increase was New York's, 84. New York also had the largest proportionate increase with 6.01%.

The augmentum for the whole Assistancy was 243 during 1951; in the previous year the augmentum was 208.

During 1950 the percentage increase for the whole Assistancy was 3.01%. For 1951 the percentage increase was 3.42%; hence the rate of growth this last year is somewhat higher than the previous year.

WHOLE SOCIETY—INEUNTE 1951

Priests	Scho.	Bro.	Total	Increase P.	Increase S.	Increase B.	Increase Total	Percent Increase
15317	10269	5482	31068	155	256	78	489	1.6%

During 1950 the Society's growth was 1.6%; the growth of the American Assistancy during the same period was 3.0%. Hence the American Assistancy is growing at nearly twice the rate of the Society taken as a whole.

The only other assistancy making a comparable growth is Spain. Spain's 1950 augmentum was 231; America's for the same period was 208. Together Spain and the United States contributed 441 out of the 489 increase during 1950.

At the beginning of 1950 the American Assistancy constituted 22.5% of the whole Society. America's 208 increase during 1950 was 42.5% of the total increase. Hence America's 22.5% of the Society contributed 42.5% of the increase.

Cf. WOODSTOCK LETTERS, Vol. 80, No. 1, p. 53 for analysis of previous year.

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